CHRITRO PAKHYAAN

TALES OF MALE-FEMALE TRICKY DECEPTIONS
FROM SRI DASAM GRANTH

Volume I

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Tales of Male-Female Tricky Deceptions
From Sri Dasam Granth

Volume I

English Adaption
by
Pritpal Singh Bindra

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AUTHOR'S NOTE

Guru Gobind Singh believed in a practical life-strategy. On March 30, 1699, he had announced that he wanted to raise an army to fight the forces of tyranny and promulgate the righteousness, he would have thousands of people coming forward. He did not just want a huge number. He was looking for the people with a perpetual love and an eternal urge to sacrifice their lives for a just cause. It is well known historical fact that, when he appeared on the stage with an unsheathed sword in his hand and demanded a few heads for sacrificial purposes, the people started to slip away. Only five people came forward and offered their lives. The spirit, which was infused through this aspect of practicality, became the everlasting cause of the success of Khalsa; the mighty Mughal, all-powerful Britishers and devious Brahmanical penchant could not subdue this.

As soon as Guru Angad Dev envisioned the celestial light at the portal of Guru Nanak Dev, he abandoned his quest for the goddess. When Guru Amar Das was enlightened by Guru Angad Dev, he forsook his sojourns to the places of deities. All the revered Sikh Gurus had instilled the worship of the One only, Akal Purkh. They wanted people to desist the rituals and adoration of gods and goddesses.

But, in spite of all that, on his advent, Guru Gobind Singh found the people (even some of those who exalted the Bani of his revered predecessors) still diverted their considerable attention to the pilgrimages to the places of Devies, the goddesses. He could have advised the masses thousands of times to refrain from such liturgy, which might have not been as effective. To make the people to understand how futile were their sojourns, and, to erase the misconception once for all, he asked the Brahmins to orchestrate a Havana, the sacrificial fire, and get the Devi manifested through their prayers. The Brahmins assured him that the goddess would personify herself at the end of the Havana.

Guru Gobind Singh spent hundreds of thousands of rupees. Tons of viands were provided to the Brahmins. The process continued for several weeks but no goddess appeared and the Brahmins had to accept the defeat.

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Then, at that time, Guru Gobind Singh enlightened the people the fallacies of goddess and her, so-called, benevolence. He illuminated the minds of the astray-ones with the reality, and the reality was Bhagauti the Shakti, Faculty and Integrity.

For the last so many ages, people had been obsessed with the writings of the Puranas and Vedas. Without comprehending the purports (being in old impenetrable languages) they listened to the expositions of Brahmins reverently. When Guru Gobind Singh fathomed the factual purport of those, so-called scriptures, he coveted 'to enlightened the world with what, as a matter fact, was entailed in such 'gospels.' He realised that mere explanation of the hidden contents would not be long lasting. He set down to present the real meanings to the people in the understandable language prevalent at the time, and, also, he inspired some of his court poets to expose the truth behind such tales, plausibly endowing them the contemporary substance. His aim was nothing but to uncover, to the public, the reality behind those renderings of the medieval books, some of which were religiously revered.

In the pages to follow I have endeavoured to present truthfully what is contained in Chritropakhyaan a part of, Sri Dasam Granth. I do not wish to enter into the historicity and naming of the Granth. I leave it entirely to the judgement of the readers to ascertain whether such language and such stories could emanate through the mind and the pen of Guru Gobind Singh who has endowed us a unique code of living a moral and courageous life.

The heading of this part of Sri Dasam Granth is Chritropakhyaan (Tales of Male-Female Tricky Deceptions). Neither I wish to tarnish nor enhance the capability and the image of the original compiler, whether he was Bhai Mani Singh or anybody else. I have strived to present every aspect almost in verbatim.

Pritpal Singh Bindra
Mississauga, Ontario, Canada
3292 Bethune Road, Mississauga,
Ontario, Canada L5L 4RI
Tel: 905 5690515
Email: bindra@home.com WebPages: www.bindra.net

To
My Wife
Surjit
The Spirit behind all my
literary endeavours

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GLORY TO THE ONE AND ONLY, GOD ALMIGHTY

Obeisance to the Revered Bhagauti

Now the Narration of the Parables of Chritars

Note: 1. Generally Bhagauti is recognised and perceived in its material form. The 'sword' is construed as the embodiment of Bhagauti. But 'Bhagauti' has much deeper significance; it is Shakti, the Faculty and Integrity. It represents the celestial authority and eternal power. It is the latent prowess and capability.

2. To make the following Chritars One, as a part of Chritropakhyan (Chritars), was quiet inappropriate. As opposed to the other Chritars, this is a philosophical-cum-mythological narration and not a tale as such. It should have been endowed a separate entity in Sri Dasam Granth. The compiler of the Granth, inadvertently, admits to this mistake. In the beginning of the Chritar Thirty-seven the compiler says,

"The Minister of the people, after pondering over,
"Related the thirty-sixth Chritar with due amends. (1)"

Similarly in the opening lines of the Chritar Eleven and Eighteen, respectively, the compiler says,

"Then the Minister inculcated and narrated this tenth Chritar."
"With affection the Poet Ram envisaged the Chritar seventeen and, then, determined to complete the narrative.(1)"

The Chritar Two should have been assigned Number One. Also in the stanza (46) of the Chritar One, the poet says,

'After rendering the first chapter of Bhagauti,
I, now, describe the Female Tales.
Endow me the serenity of a stream to enable me to flow the waves of narrative through my heart."(46)

Perhaps these were the lines, which lead the compiler of the

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Granth to add this at the beginning part of Dasam Granth containing Chritropakhyan as Chritar One.

The study of this Chritar may not be construed in the same context as the Chritars Number 2 to 403.

Chritar One
Chandi Chritar

(In Praise of Bhagauti)
(By) Tenth Master, (in) Deviant Metre,
(By) the Grace of God

You are the Broad Sword with decapitating edge.
You are the Arrow, Dagger, (and the sword from regions of) Halb, South, and West.
I can envision you to the limits of my perception.(1)
You are the capable deity - Sarswati, Roopa and Bhawani.
You are the divinity - Vishnu, Brahma and Shiva, and, Majestically, you are established in motherly form.(2)
You have created Deities, Demons, Prayer-worthies, Turks and Hindus.
Descending in various Forms, you have produced the altercating folks.(3)
You have rueful looks as well as you adore beautiful eyes. You are pretty, and, also, you possess contorted features.
You enunciate the Four Vedas, but don't hesitate to decimate the Demons.(4)
With you the dread of war increases. The great rulers pray to you and, with the swords and arrows, Annihilate the armies.
Guising as Narsing, the Sphinx, you smashed Harnakash.
And incarnating as Varah in the form of a boar, You bore the weigh t of the earth.(5)
Manifesting as Rama, you exterminated the stubborn Devil (Rawana).
And turning into Krishana terminated Kans, the semi-bestial.
You are known as Jalpa, Kalka and are the Rani of the fourteen continent.(6)
You are roaming around during the nights of death. You are the initiator of the Universe, and you destroy the Universe.
You are narrated by the rulers of (he rulers, as you are (he Rani of

Fourteen continents.(7)
People called you as the kindest of kinds, and you are known through the sacred hymns of Vyas Rishi.
You formulate the lion's retreat, and you are recognized as the lion, as well.(8)
The cutting dagger suits your hands, and you have obliterated the demons of Chund and Mund.
You invaded the enemies called Rakat Beej, and you protected the divinity, as well.(9)
In rage you terminated the demons of Mehkhasur, and burned to death Dhumarach and Javalach.
With impregnable and protective mantras you finished Bidalach and Chichrachas.(10)
You beat the drum of invasion and, then, jovially, penetrated the warfare.
Holding eight weapons in your eight arms, you won over the invincible brave-enemies, and holding them from their hair knocked them down.(11)
You are Jayanti, Mangal, Kali, Kapali, Bhadarkali,
Durga, and epitome of benevolence and emancipation.
You are universal protector, and I pay my obeisance to you.(l2)
Adoring red apparels, it is you, and in white clothes you are Usha and Sandhiya, wherefore capturing all the minds.
You, yourself, put on yellow garments, but You dislodge the ascetics (in yellow robes) of their infatuation.(l3)
You, with the red teeth, destroy the apprehension of the Brahmins.
You incarnated in the house of Nand (as Krishna), because you were brimful with Faculty.(15)
You, incarnating as Nihaqlanki (Kalki), shattered the outcastes.
O my matriarch, endow me with your benevolence, and let me perform the way I elect.(l6)
Surrounded by robes, you adore your head with rosary, and wearing a heavy sword.
Your dreadful red eyes, illuminating your forehead, are auspicious.
Your tresses are flaring, and teeth are sparkling.
Your viperous hands are snarling out flames.
And God Almighty is your protector.(17)

Savaiyya

Gleaming like Sun, brave and magnanimous like mountains,
The Rajas who were filled with ego, and were flying high in pride,
The ones who were the ideals of bears and Bhairavas,
They all were decapitated by Goddess Bhivani and her accomplices, and thrown down to the earth.(18)
Those who did not care about the hundreds of thousands of (fighting) arms,
Those who obliterated hundreds of thousands of brave enemies,
They, with fort like bodies, who had never lost even to (god) Indra,
Their bodies might have been eaten away by the vultures,
But never retreated from the field of war,
They were cut down by the sword of Kali, and such Rajas fell flat in the fighting grounds. (19)
The ones, who possessed heroic bodies, were always ascending in pride.
Getting enthusiastic, they came to fight from all the four directions.
Those irrefutable warriors were overwhelmed from all over like the dust storm.
And those handsome champions flying in rage headed towards the war.(20)
Many warriors were hit by many other warriors, but none felt slackened. The ones who were not yet killed, the warriors, soon, threw them on the ground, and decapitated them too.
All those, with lotus eyes, who did not tremble but remained alert like lions, were annihilated by Shakti.(21)
Those demons of dusty colours and imbued in dust, and as sharp as steel, had run away.
The bodies as stout as black mountains, and, adorned with iron coats, were intoxicated.
(The poet says,) 'Those demons in rage, who were ready to ensue a fight with God Almighty, were dashed to ground;
Those were the ones who were, previously, roaring like lions in the battlefields. '(22)
At the apex time, which could not be envisaged, the invisible drum was beaten on the appearance of the twisted demons, who were filled with arrogance.
Whose bodies were not abated even with arrows coming out of bows,
When the mother of the Universe (Bhagauti) looked down with

irritation,
all those brilliant ones were beheaded and chucked down on the earth.
All those, with lotus eyes, who did not tremble but remained alert like lions, were annihilated by Shakti.(23)
In that crucial war, (bodies of) hundreds and thousands of heroes were cut into two.
The decorative garlands were put around Shiva,
Wherever goddess Durga went, the enemies took to their heels with lame excuses.
All those, with lotus eyes, who did not tremble but remained alert like lions, were annihilated by Shakti.(24)
The heroes like Sunbh and NiSunbh, who were invincible, flew in rage. Wearing iron coats, they girded swords, bows and arrows, and held the shields in their hands,
They had conquered the nine continents, which (previously) could not be won over by the warriors of the Continents themselves.
But they could not stand to face furious goddess Kali, and fell down cut into pieces.(25)

Totak Chhand

I cannot describe how gracefully goddess Kali brandished the sword in her hand,
The heroes took to their heels the way the stars hide themselves when the Sun becomes apparent.(26)
Holding the sword, and in flare, she jumped into the hordes of demons.
She proclaimed to exterminate all the champions in a single stroke,
And would leave none to become eminent combatants.(27)

Savaiyya

To the beats of Nigara, Mirdang, Muchang and other drums, the dauntless ones flung forward.
Filled with self-esteem and confidence, they did not take even one step back.
The angel of death tried to take their lives away, but they remained in the combats, undeterred.
They were fighting free of dread, and with glories ferried across (the temporal existence).(28)
The heroes who did not succumbed to death, and who could not be subjugated even by Indra, jumped into the fight,

Then, O Goddess Kali, without your help, all the brave (enemies) took to their heels.
Kali, herself, decapitated them like the banana trees are cropped, and they are thrown on the earth,
And their garments, drenched in blood, depicted the effect of Holi, the Festival of Colours.(29)

Dohira

With eyes full of fire like copper Goddess Chandika raided, and inebriated spoke:(30)

Savaiyya

'I will invalidate all the enemies in an instant,' thus thinking she was filled with wrath,
Brandishing the sword, mounting the lion, she forced herself into the battlefield.
The weapons of the Matriarch of the Universe sparkled in the flocks of demons, like the sea-waves swinging in the sea.(31)
Flying in rage, in fury, the goddess unsheathed the passionate sword.
Both, the deities and demons were bewildered to see the grace of the sword.
It struck such a blow on the head of Devil Chakharshuk that I could not narrate.
The sword, slaying the enemies, flew up the mountains and, slaying the enemies, reached supernal region.(32)

Dohira

The gun, the axe, the bow and the sword were sparkling, and small banners were waving in such intensity that the Sun had become invisible.(33) Thundering and fatalist trumpets blew and the vultures started to hover in the sky.
(Supposedly) indestructible braves began to topple over in a flash.(34)
Bhairi, Bhravan, Mirdang, Sankh, Vajas, Murlis, Murjs, Muchangs, the musical instrument of various types commenced to blow.
Listening to Nafiris and Dundlis the warriors started to fight among themselves and none could escape.(36)
Gnashing their teeth, the enemies came face to face.
The (decapitated) heads sprung up, rolled down, and (the souls) departed for the heavens.(37)
The jackals came to roam in the battlefield and the ghosts went around

licking the blood.
The vultures pounced down and flew away tearing the flesh.
(In spite of all that) the heroes did not abandon the fields.(38)

Savaiyya

The ones who were protagonists of the tabor's noises and the beats of the drums,
Who had looked down upon the enemies, were the conquerors of the nine continents of the earth, and were unafraid of the god Indra,
Fought to the end and departed for their heavenly abodes.(39)

Dohira

Belching witches and howling ghosts started to roam around.
The heroes with decapitated heads went around the fields with swords in their hands.(40)
Numerous champions with unsheathed swords were fighting face to face, Raiding and combating to death, and praying to the Fairy goddess, rolled down on the earth.(41)
The one who could not swim, how could he, without a boat and support of your Name, swim across the sea?(42)
How could a dumb narrate the Six Shastras, a lame person could climb up the mountains, a blind man could see, and a deaf could hear?(43)
The wonders of a child during pregnancy, a Raja and a female are unfathomable.
With Your blessings I have narrated this, although with a bit of exaggeration.(44)
Believing You be the omnipresent, I say, that I have rendered this with my limited understanding, and I prey not to laugh it off.(45)
To commence with, with devotion to the Reverend Faculty, I narrate the Female Wonders.
O the Passionless Universal Prowess, enable me to render the waves of narrative through my heart.(46)

Savaiyya

From a straw You can raise my status to as high as Sumer Hills and there is none other as benevolent to the poor as You.
There is none other as pardonable as You.
A little service to You is abundantly rewarded instantly.
In the Kal-age one can only depend on the sword, the faculty and

self determination.(47)
The immortal heroes were annihilated, and their pride-filled heads were thrown on the earth.
The egocentric, to whom no other could inflict punishment, you, with your vigorous arms, made pride-less.
Once again Indra was established to rule the Creation and the happiness was ensued.
You adore the bow, and there is none other hero as great as you.(48)(1)
This Auspicious Chritar of Chandi (the Goddess) ends the First Parable of the Chritars.

Completed with Benediction. (1)(48)
to be continued.

Chritar Two
Tale Raja Chitar Singh and Rani Chitar Vati

Dohira

There lived in the city of Chitervati, a Raja called Chitar Singh.
He enjoyed abundance of wealth, and possessed numerous material goods, chariots, elephants and horses.(1)
He had been bestowed with beautiful physical features;
The consorts of the gods and demons, the female Sphinxes and the town fairies, were all enchanted.(2)
A fairy, bedecking herself, was ready to go to Indra, the Celestial Raja of the Rajas,
But she stymied on the vision of that Raja, like a butterfly on the sight of a flower.(3)

Arril

Seeing the Raja the Fairy was captivated.
Planning to meet him, she called in her messenger.
'Without meeting my beloved I would take poison,' she told her messenger, 'Or I would push a dagger through me.'(4)

Dohira

The messenger made the Raja to empathize with her (the fairy).
And, rejoicing with the beats of the drums, the Raja took her as his bride.(5)
The Fairy gave birth to a beautiful son,

Who was as powerful as Shiva and passionate like Kamdev, the Cupid.(6)
The Raja had the pleasure of making love to the Fairy for many years,
But one day the Fairy flew away to the Domain of Indra.(7)
Without her company the Raja was extremely afflicted, and he called in his ministers.
He got her paintings prepared and, to trace her at home and abroad, displayed them everywhere.(8)
By searching and searching all over, a maiden, a true likeness of the Fairy, both in features and nature, was found in the household of the Ruler of Orrisa.(9)

Chaupaee

The exhilarated Raja immediately called his courtiers and handed out lot of wealth in bounty.
All of them, dressed in iron-coats, armed themselves and went to raid the city of Orrisa.(10)
The other Raja understood the situation and observed the various (enemy) armies.
He ordered for the war and girded himself for the fight.(11)
Bugles of death were sounded and the heroes came laced with the fighting attires and holding spears and bows and arrows.
They all assembled in the fighting fields.(12)
The curved swords and other arms decapitated even brave enemies,
But, they (the enemies), full of arrogance, did not move back and fought valiantly.(l3)
Then Chitar Singh, holding a spear in his hand, stayed behind, and sent (his son) Hanwant Singh forward.(l4)

Savaiyya

Thousands of the brave men, who could challenge even the Himalayan Mountains, came forward.
Seeing the devil like heroes, the Earth and sturdy Sumer Hills started to shake.
The brave enemies began to crumble like the mountain facing the courageous like Hanuman.(15)
Wherever the fully armed brave enemies assembled, the heroes pounced upon them.
They fought till they became the victims of the sharp sword.

The columns of the enemy were like the flowing rivulets in which the Kashtriya progeny swam in elation.(l6)

Dohira

The Ruler of Orrisa was assassinated and his daughter was won over.
And the Raja married her according to the customs of the Shastras.(l7)
The daughter of the Ruler of Orrisa was known as Chitramatti.
She always had sensual looks for Hanwant Singh.(l8)
He was sent by the Raja to the household of a Brahmin to seek education.
But (as instructed by the Rani), (the Brahmin) did not speak to him for one month.(l9)

Chaupaee

The Raja sent for his son, and the Brahmin brought (the son) with him. The Raja asked him (the son) to read and write,
But Hanwant Singh remained mute.(20)
The Raja brought him in his inner chamber, where thousands of fairylike beauties were awaiting.(2l)
When Raja announced that the boy did not speak,
Chandramati took him to her own palace.(22)

Arril

The Rani asked (the boy), 'If a sagacious thief steals away some one's heart then what should be done?
'Shouldn't she take out her heart and present it to her lover?
'And the day she had satisfied her lover through incantations, she should release her temporal being.(23)
'You are ecstatic and, like Cupid, you are endowed with beauty, and are above any praise.
'O, my friend your enticing eyes are heart throbbing.(24)

Savaiyya

'I adore your comeliness and I am pierced by the arrows of separation from you,
'Renounce the Raja's fright and make love to me.
'I am never satiated by Raja and, therefore, he cannot harm you in any way.
'I have tried hard but my craving desire is never fulfilled.'(25)

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Dohira

The Rani was roused, became extremely passionate and her whole body coveted for love,
Because her heart was lost in the sensual looks of the Prince.(26)
'I am over powered with your countenance and there is none else from whom I can seek protection.
'Without the touch of your beautiful eyes I am writhing like a fish (out of water).'(27)

Chaupaee

The Prince consented not, and she was ashamed of her act.
She went to Chitar Singh and told, 'Your son is great betrayer.'(28)
She had torn her clothes and scratched her face with her finger-nails to infuriate the Raja.(29)

Chaupaee

Hearing this the Raja flew into rage and took his son to kill him.
But his ministers made him to perceive that the Chritars were not easily discernable.(30)(1)

Second Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (2)(78)
To be continued.

Chritar Three
Tale of A Girl of Kalpi Town

Dohira

The Raja then put the son in the prison.
And early next morning he called him over.(1)
(Then his Minister commenced narrating thus:)
There lived a girl in a town.
She had two lovers; one was thin and lean, and the other a fat one.(2)
She was very pretty and possessed the eyes like of an antelope.
She had full consciousness of understanding the highs and lows of the life.(3)

Chaupaee

She used to live in the town of Kalpi and indulged in all sorts of

lovemakings.
That, with the eyes of a deer, and with her exquisiteness, she made the Moon to feel shy.(4)

Dohira

Her fat lover was old but the other, the young one, was slender.
Day in and day out she kept on making love with them.(5)
A young female is captivated by a young man and the old man is enchanted by an old woman;
And the whole world knows this habitude.(6)
The lady always enjoyed making love with the slender person but hesitated to go near the fat one.
She always repented after making love with the old one.(7)
Once when she was passionately involved with the young man, the fat lover came back and knocked at the door of the lady.(8)
She suggested to the young lover to break the door and run as some sinner had come and would tie them both.(9)
She had made the thin friend to acquiesce to her request.
And she hastily got up and stood before the old man.(10)
While getting up in haste the drops of semen fell on the floor, which were noticed by the fat-lover,
And he asked woman to disclose the mystery.(11)
She informed, 'On the sight of your handsome face, I could not control myself.
As a result of this, semen (from my body) dripped down.'(12)
That fool, with animal instinct, was over exhilarated thinking, 'Seeing me, the lassie became so excited that her semen dripped down on the earth.' (13)(1)

Third Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (3)(91)
To be continued.

Chritar Four
Tale of Ghurki

Chaupaee

The King had put his son in the prison and in the morning he called

him back.
The Minister conversed again and the Raja paid attention.(1)

Dohira

A poor man called Mahan Nand had a wife,
With whom numerous Hindus and Muslims used to indulge in making love.(2)
Mahan Nand's wife was known as Ghurki (literally scolding),
She always scolded her husband.(3)
He was blind of one eye and much older in age than his wife.
The wife despised him but he felt as if she was his life and soul.(4)
As soon as he would go out of the house to work, his wife would get entangled with a young man to make love.(5)
When she would notice Mahan Nand coming back, she would ascertain to embrace him and felicitate him with pleasant talks and ravishing action.(6)
She would kiss his both the ears and eyes, and, finding a right moment with trickery, would bid goodbye to her (hidden) lover.(7)
Mahan Nand's ears would be alerted with some noise (of the lover leaving) but, being blind of one eye, he would not fathom the mystery.(8)
The wife would express to him, 'I was overwhelmed with your sensuality,
'And for that I kissed your ears and eyes in passion.'(9)
Hearing this Mahan Nand would get exhilarated,
And without understanding the enigma, would revel in making love.(10)
Fourth Parable of Auspicious Chritars

Conversation of the Raja and the Minister,
Completed with Benediction. (4)(101)
To be continued.

Chritar Five
Tale of Sehaj Kala

Dohira

The Raja had, then, put the son in the prison.
And early next morning he called him over.(1)

Chaupaee

The Raja sent his son to the prison and early next morning called him

back.
The Minister conversed with the Raja so as to eliminate-his afflictions.(2)
A Yogi lived in the woods in a cottage inside a tree trunk. Through some incantation he abducted the daughter of a Shah.(3)

Chaupaee

The trader was known as Kasikar and name of his daughter was Sehaj Kala.
The Yogi had taken her away and put her in a tree in the woods.(4)

Dohira

In the tree, he had carved a house with a window in it. The Yogi made love to her every day and night.(5)
Closing the door he used to go to the town during the day to beg, and come back to the tree in the evening.(6)
On his return he always clapped his hands and the girl, hearing the sound, opened the door with her own hands.(7)
Every day he acted like this and (to pass time) played the sweet music on the flute.
Although he displayed all his Yogic feats, Sehaj Kala never commented.(8)

Dohira

In the city there lived the clever son of the Raja.
He was endowed with virtues and power like Indra, and the passion of Cupid.(9)
Wives of the deities, demons, celestial musicians, Hindus, and Muslims, all those were entranced with his splendour and charm.(10)

Chaupaee

Without letting him know, the Raja's son followed the Yogi.
When the Yogi had entered the tree, the Raja's son climbed the tree.(11)
Next morning when the Yogi went to the town, the Raja's son came down and clapped his hands.
And, then, daringly, the prince made love with her.(l2)

Dohira

He served her many savoury viands.
He was very much delighted and again made love with her.(13)
The Prince captured her heart immensely.
From then on the lady disregarded the Yogi.(l4)

Arril

When something propitious is available, the adverse one is ignored, and is not cared for by the wise-ones.
Why would a woman, getting a wealthy and wise young man, go to a simpleton, poor and unwise old man,(15)

Dohira

The Shah's daughter requested the prince to take her with him,
'I will abandon the Yogi and make passionate love with you.'(16)
(Said the prince,) 'Yes, I will take you with me if you call the Yogi for me,
'Who will play love-tunes with his both the eyes shut and resonantly clapping his hands.'(17)
(As planned) The women found an auspicious moment, when the Yogi kept his eyes shut and played the love-tunes while she made love with the son of the Raja.(18)

Dohira

The prince, at the end, closed the door behind in the tree.
Taking the lady with him, he mounted the horse, and left for the city.(19)

Fifth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (5)(120).
To be continued.

Chritar Six
Tale of Maal Mati

Dohira

The Raja had put the son in the prison.
And early next morning he called him over.(l)
The Minister, then, narrated to him the story of a woman.
Hearing the story, the Raja was enthralled, and requested it to be retold.(2)
A peasant had a (pretty) wife; she was trammelled by that idiotic.
But a Raja on a hunting spree fell in love with her.(3)

Arril

He was the brave ruler of the city of Lang Chalala and was known as Madhukar Shah.

He had fallen in love with the peasant girl called Maal Mati. In the pursuit of hunting, he came to her house.(4)

Dohira

After hunting he made love to that girl.
In the meantime, there arrived the peasant who was looking like an ugly bear.(5)
The peasant's arrival made the Raja scared, but the woman pacified him, 'Be not afraid. While the peasant is still watching, I will make you to cross over by putting your foot on his head.'(6)

Arril

She hid the Raja in the inner dark room and came out crying and said to that naive, 'I had a bad dream last night; you were bitten by a black reptile.(7)

Dohira

'(To seek an antidote) I called a Brahmin to the house, 'And the Brahmin made me to understand this.(8)
'A Raja-like person was manifested when a chaste woman meditated with devotion.(9)
'If that person walked over putting his feet on your head and saying nothing,
'Then you could live long and save my nuptial tie.(10)
'Now with your permission I meditate because with your demise I will immolate myself and along with your life (hereafter) I will enjoy the serenity.'(11)
Then the woman mediated and beseeched, 'If I am chaste and virtuous, a personality should manifest and walk over putting one foot on the head of my husband.'(l2)
Hearing this the Raja got up, putting his foot on his head walked over. And that fool, considering his wife to be beyond reproach, was delighted.(13)(1)

Sixth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (6)(133).
To be continued.

Chritar Seven
Tale of Zainabadi

Chaupaee

A Muslim woman used to live in the city of Shahjehanbad.
Now, with due modification, I re-narrate the wonder she performed.(l)
Day and night numerous persons came to her and frolicked in making love.
Even the dogs were ashamed of her actions.(2)
She was the daughter of a Mughal and her name was Zainabadi.
Indulging in lovemaking she had become shameless.(3)

Dohira

A person called Zaahid Khan was with her when another person, named Yusaf Khan, came as well.
She got up abruptly and told Zaahid Khan, 'I have called in a vaid, the lay-doctor, for you.'(4)

Arril

She came forward and said that she had called in a vaid, just for him (Zaahid Khan).
She stressed him to come forward, get treated immediately,
And briskly leave for his home after becoming disease free.(5)

Dohira

'Running to this house, you become breathless, in sleep you breath enigmatically and you are always feeling pain in your knees.
'You are suffering from a triple-disease,(6)

Arril

'I will get you treated; there is nothing to laugh at.
'One should not refrain; the treatment must match the disease and one should not desist.
'One should not keep ailment in secret from a vaid, a midwife, a guru and a friend.
'There is no one else to whom we could open our minds.'(7)

Kabit

She made him to eat the offspring of the frogs.
Made him to work in the field to sow radishes.

Got his head beaten with slippers and sent him out to graze his sheep.
His head was strewn with dust and his moustache was shaved off
His condition became indescribable.
He was thrown out of the house to beg wearing a patched coat.
The woman displayed the trick and the lover chucked him out after making him a foo1.(8)

Chaupaee

When he returned after begging, he did not find him (Yusaf Khan) there.
He asked, 'The one who had treated me, the one who has curtailed my disease, where has he gone?'
Pity, the fool could not comprehend the real motive.(9)

Dohira

(She said,) 'Only through good luck, the reptile charmer and the medicine men are found and they run away after suggesting the treatment.
'They are not traced afterwards.'

Chaupaee

That fool believed her to be trustworthy and did not try to understand the real purpose.
Thinking that she had helped him to eliminate his big infirmity, he started to love her even more.

Seventh Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (7)(145).
To be continued.

Chritar Eight
Tale of Anuraag Mati

Dohira

In the city of Akbarabad, a woman, devoid of good deeds, used to live.
She was well versed in the magical charms and incantations.(I)
She was known as Kunwar Anuraag Mati and even the consorts of the gods and the demons envied her.(2)

Arril

She constantly involved herself in passionate lovemaking without remorse.

The Sayeeds, the Sheikhs, the Pathans, and the Mughals frequently came to her and went to their homes after having sex.(3)

Dohira

Thus they came daily and went to their houses after copulating.(4)
In the first quarter of the day, came the Sayeed, the Sheikh in the second, the Mughal in the third and in the fourth quarter came the Pathan, to enjoy sex with her.(S)

Chaupaee

Forgetting the turn, one day the Pathan came in before anybody else.
Following him the Sayeed entered as well.
She made the Path an to hide under the bed and took Sayeed in an embrace.(6)
Incidentally, immediately after the Sayeed the Sheikh walked in, and she hid the Sayeed in hay.
The Mughal was not far off and seeing him she entrapped the Sheikh in an hessian bag.(7)
In the mean time the constables from the City Kotwal, the police station officer, walked in.
She made the Mughal to run to the corn room.(8)
The constables surrounded the house from all sides and seeing no escape she put the house to fire,
And came outside the house and stood there.(9)
She started to lament aloud beating her breast,
'My house is on fire, my house is burning.'
All the four were burned to death and no one even came across their ashes.(10)(1)

Eighth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (8)(155)
To be continued.

Chritar Nine
Tale of Jag Jot Mati

Dohira

A trader's wife used to live in the city of Lahore.

Her sparkling eyes made even the flowers to blush.(1)

Chaupaee

Known as Jag Jot Mati, there was none equal to her in beauty in the world.

On her sight, the lightening, as well, felt humiliated.(2)

Dohira

Impressed by her figurative beauty, a Raja was pervaded with lust. With determination, he presented his proposal to make love to her.(3)

She fell in love with the Raja too and through her maid, Chitarkala, called the Raja to her house.(4)

On the sight of the Raja, Chitarkala herself fell flat on the ground; Cupid, the adversary of Shiva, had pierced her with his arrow of love.(5)

When she was roused, she said, 'O my Raja, please make love with me. 'Your sight has put me in the grip of passion and I have lost all my senses.'(6)

Dohira

The Raja refused to make love with her.

Fuming in rage she brought the Raja with her (to Jag Jog Mati's house) but went to the trader and told him that a man was visiting his house in his absence.(7)

Arril

Hearing this he came home immediately and was very much afflicted seeing deceitful secret of his wife.

The wife thought, seeing her with the Raja, he (husband) would kill him and, thereafter, would finish her as well.(8)

Dohira

She thought, 'I must do something to save the Raja. I must serve dainty food to my husband and send him away.'(9)

She wrapped round the Raja in a hessian sack and made it stand near the wall.

She received her trader husband with great pleasure and cooked lavish food for him.(10)

Arril

She served him dainty viands and asked him to throw a handful of dryfruit towards the sack and said,

'You win if it goes straight into the sack, otherwise you lose.(11)

Dohira

Taking the fruit, the trader threw it to the sack and the woman said, 'O my Raja eat it to your satisfaction.'(12)

The trader flew into rage and asked the lady,

'Why have you called me a Raja?

'Disclose the reason behind this.'(13)

The woman said, 'I live in your house. I love you and that is why I called you a Raja. You are my Raja.'(14)

The fool was satisfied without knowing the reason, became the embodiment of love and left for his business.(15)

Soon after, she facilitated the Raja to come out.

Learning about the full interaction, the Raja beat her up and left the place.(16)(1)

Ninth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (9)(171)
To be continued.

Chritar Ten
Tale of Chitarkala

Dohira

The Minister narrated to the Raja.

The maid of the trader's wife, who was beaten up in a temper, had displayed a few wonders as well:(1)

Chaupaee

She (the maid) was infuriated after getting severe beating.

She got involved herself with a Sayeed.

She invited him to her house every day and started to plunder the wealth of the trader' wife.(2)

Dohira

Before she put Sayeed in the bed belonging to the trader's wife, the maid had gone to the trader's wife and told,

'The Raja, imbued in your love, is waiting. Please go quick to the house where fire is visible.'(3)

Making sure, the maid, then, ran and approached the Raja, led him to

the place where the Sayeed was lying down and said, 'Here, your beloved is lying down. Go and hold her by her feet.'(6)
Previously she (the maid) had already warned the Sayeed and told him to remain alert, with a sword beside him, in case some one walked in.(7)
On the other side, the place where thieves were sitting with fire on, the trader's wife came.
They (the thieves) plundered and killed her and buried her body in a ditch.(8)

Arril

Here, the Raja adhered to the truth of the maid's words and leapt forward to touch (Sayeed's) feet.
The Sayeed jumped up and with one stroke decapitated the Raja.(9)
The thieves had been made to kill the trader's wife, and, after killing the Raja, the Sayeed took the maid (Chitarkala) to his abode.(11)
The woman's heart may be captured but never let her steal your heart. Providing her myriads of victuals, just keep her satisfied.(12)
The gods, such as Gandharabh, Jachh, Bhujang, Dev, Devil, none could fathom the Chritars of the women,
Then what the poor human creatures could achieve.(13)(l)

Tenth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (10)(184)
To be continued.

Chritar Eleven
Tale of the Wife of a Shopkeeper

Dohira

Then the Minister inculcated and narrated this tenth Chritar.(1)
A shopkeeper used to live in the city of Peshawar, whose wife was overrun by bad characters.
She had killed the shopkeeper and immolated herself with his dead body. Now I am going to recite their tale:(2)
The shopkeeper went away on a business trip.
In his absence she could not control her passion and invited a person to live with her in the house.(3)

Whenever hungry, her baby cried for milk, but, day in or day out, she kept herself busy in love-makmg.(4) .
Once when the baby cried hard seeking feed, her lover asked her, 'Go, silence the child and, then, eliminate my sensual agonies.'(5)
The lady went and tried to breast feed him but child would not get quiet.
(To quieten him), she suffocated the baby with her own hands and, then, took the man out of his erotic miseries.(6)
Noticing the baby's sudden stoppage of weeping, the man asked, 'Why your child is not crying now.'
She disclosed, 'For the sake of your pleasure I have killed my son.'(7)

Dohira

Learning the fact, he was much scared and rebuked her for doing thus to the baby.(8)
When he reproved her action severely, she took out a sword and immediately cut his head off.(9)
With the help of another person she dug out a hole in the corner and buried them both in it.(10)
(Incidentally,) a mendicant was there at the time, who had watched the entire episode.
He went and narrated the whole story to his friend, the shopkeeper.(11)

Chaupaee

Learning the fact, the shopkeeper came home and asked his wife thus, 'Dig that corner and show me, otherwise I will not live in this house.'(l2)

Arril

When the man said thus to the woman, she flew into a rage, took out the sword and killed him too.
Decapitating him she started crying aloud, 'The thieves raided the house and killed my husband.'(13)

Dohira

'They killed my husband; they killed my son and took all our wealth.
'Now, with the beat of the drum I declare that I will become a Sati by immolating myself with him.'(14)
Next morning she headed towards the funeral pyre and the people followed, too, with firewood in their hands, to observe the spectacle.(15)

Dohira

Listening to the beats of the drums and observing the movement of the people, that mendicant, who had seen all the happenings, came along too.(16)

Chaupaee

In eagerness, he thought over, and while walking along, he asked, 'Oh, Lady, you listen to me'(17)

Dohira

(The Lady,) 'You realise what a bad act I have committed. Had you told me so earlier I would have done the same to you.'

She killed her son, the lover and the husband, and, with the beat of the drums she immolated herself with her husband and became a Sati.(19)

Arril

Never let a woman know what is in your mind. Rather learn what are her internal thoughts.

Once she is in the know of the secret, that must become an open secret otherwise you will have to repent thereafter.(20)(l)

Eleventh Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (11)(204)
To be continued.

Chritar Twelve
Tale of Radhika

Dohira

In the city of Brindaban, what did Radhika, the daughter of Brikh Bhan, do?

Now I am going to narrate the Chritar of that lady.(1)

She was obsessed with the love of Krishna and, day and night, searched for him,

The one who could not be acquiesced by Vyas, Prasur, Sur, Asur and other Rishis, (the Vedic saints).(2)

(She thought,) 'For whose sake I have abandoned all my modesty and wealth,

"How can I get my loved-one to satiate my passion?"(3)
With her heart full of affection, she entrusted a confidant to device some pretext to enable her to meet Krishna.(4)

Arril

'Make me to meet the one whose enigma Braham, Vyas and Vedas, could not concede,
'Even Shiva, Sanik and Shesh-naag believed him beyond horizons,
'And whose benevolence were chanted world over.'
Thus she pleaded to meet the eminent man.(5)

Kabit

'I have been languishing in his remembrance, my body has turned into ashes (of passion),
'Tell him about my wearing a patched coat and a cap of a renouncer in his memory.
'I have adorned saffron clothes (of an ascetic), my eyes have turned red in pain and I am living on the food of his thought.
'I take my bath in my tears, and, while craving for his vision, my eyes are producing smoky flames.
'O, my friend! Go and do tell the son of Nand the story of the self modification of the eyes of the milk-maids.'(6)
She kept waiting in her full adornment when Krishna passed by endowing a glimpse.
'O my mother! Where could I go to poison myself to death?
'I feel like the scorpions have bitten me.
'He has stolen my heart and taken it away wrapped up in his turban (mind).(7)

Dohira

'O my beloved! I am intoxicated in your separation, I cannot bear any more.
'In desperation I have written you this letter.(8)

Kabit

'Your eyes are epitome of beauty and melody and are the treasure of the charm of the she-deer and the fish
'And thrive the heart, and are the paragons of benevolence.
'O, my friend ! Your vision is as sweet as honey, and sharp, as well, like the arrows of Sri Ram Chander.'(9)

Dohira

Then, Radha called a friend of hers known as Prabha.
She revealed to her all her aspirations, and sent her to Sri Krishna,(10)
Through a letter she conveyed, 'Your Radha has been pierced in Your separation. Please come and meet her.(11)
'Alienated by you, your maid is dying and you may narrate this during any of your lessons.'(l2)
After the maid, Prabha, had discerned the whole situation,
She went to the place where Sri Krishna was sitting majestically.(l3)

Chaupaee

On reading the letter Sri Krishna perceived the true love she was in. All the letters of epistle, studded with diamonds and pearls, instilled a deep compassion in his heart.(14)

Savaiyya

'Full of charm you are an enchanting, and the partridge, stork, lotus-flower, fish remain at your service.
'You are the blessed one, and are conquering our hearts.
'O my passionless Sri Krishna, you are brimming with love.
'Your vision, which is full of (celestial) pride, is the treasure of all the contentment.(l6)

Kabit

'I perceive the sandalwood as the affliction, the oil-lamp as the kindling pyre, and the enchanting paintings look like the charisma of the magicians,
'I feel the bed as a funeral pyre, your fascination strikes like the lightening and 1 cannot adore the pearls around my neck.
'The splendour seems like the gallows, the enchantment is slapping me and the sweet viands seem like stones.
'O my captivating Krishna, without you the Moon night is irritating me, the fly-whisk seems like a whip, and the Moon presents witchery atmosphere.'(17)

Dohira

Reading her letter, Sri Krishna was appeased and arranged his own maid to accompany Radha's friend.(18)
To see Radha, a meeting at the river Jamuna was planned,
And a maid was at once assigned to go and make the arrangements.(19)

Hearing the order of Sri Krishna, the maid flew like a flying horse to that direction.(20)
The maid, which was thought to be as fast as lightening in the sky, had been assigned by Sri Krishna to go and see Radha.(21)

Savaiyya

Having had her meals, suffusing herself with the perfumes of flowers, she was sitting there casually.
The maid came in and told her, 'You the one cherished by (Sri Krishna) with broad vision, come quick he is aspiring for you.
'Go and meet him as the lightening immerses in the clouds.
'The night is passing away and you are not listening to me.(22)
'You had told me that he often passed through the streets in the guise of a cowherd.
'Sometime he visited the houses of the milkmaids, to enjoy the milk, wearing the feathers of a peacock.
'Now, my friend! He is playing the flute on the banks of Jamuna and has sent me for you.
'Come, listen to me and come, Sri Krishna is calling you.(23)
'He always praises you, and to get your attention he plays the flute, and, for your sake, he is embellishing himself and blending his body with the sandalwood cream.'
Sri Krishna's soul was filched by Radha, the daughter of Brikhbhan, but nobody else could experience the perception.(24)
Sri Krishna, the one emanating the sublime rays like the feathers of the peacock, was ensconced at the banks of Jamuna.
Hearing about Sri Krishna the cowherd-boys became impatient and proceeded to the place.
And, learning all about Sri Krishna, Radha primed herself, and, getting rid of all the fears, she, as well, quickly walked along.
Discerning Sri Krishna, she had abandoned her home, and, in the wake of passion, forgotten her pride.(25)
The pearly ornaments and the nose-stud enhanced her bodily grace. The pearly necklaces and bracelets were adding charm, and, holding the lotus flowers, she waited for Sri Krishna.
She looked like the rice-pudding emanating from the body of the Moon which (the Moon) had been churned out of the sea.(26)

Chaupaee

The bliss was radiating every heart around the place over where Sri Krishna was bathing.

On one side was Gopal, Sri Krishna, and on the other side there were the dames who were singing, giggling and clapping their hands.(27)

Savaiyya

In exhilaration Sri Krishna was bathing in the deep waters.

On one side were the ladies and Sri Krishna was seated on the other. (Soon) both (Sri Krishna and Radha) were together. They dived and loved each other,

Thinking that all the rest were away and none cared to look at them.(28)

In deep love with Sri Krishna, Radha did not care to realise others reflections.

In the wake of youth, she was brimming with passion, and her lover's image was getting carved in her heart.

Not to feel ashamed, in the presence of her friends, she kept loving Sri Krishna while remaining inside water.

And in the intensity of love she persisted there fully absorbed.(29)

Sorath

The human being who divulges even a bit of his secret to his spouse,
The contriver annihilates him in an iota of the time period.(30)(I)

Twelfth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (12)(234)
To be continued.

Chritar Thirteen
Tale of the Wife of Ramdas

Dohira

Then the Minister narrated another anecdote,

Hearing which the Raja waved his head in unison but kept quiet;(1)

There lived an aide on the hills, and his spouse lived in our village. Her husband was known as Ramdas.(2)

When Ramdas slept else where, she would sleep with an aide, who used to get up at mid-day to go for his ablution.(3)

Once there appeared a few strangers at the household of that aide but his mistress had no knowledge of them when she had arrived there.(4)
She inquired whether Ramdas had not come there,
He is my God-like husband. Where has he gone? Please tell me.'

Dohira

Declaring so she went out towards the main street.
All the strangers immediately got up and left the place.
Subsequently she abandoned all her fears and soon came back to induce her lover.(6)
And after making love with that aide, she retreated to her beautiful abode.(7)
Bow-so-ever one might be wise, one would not be able to fathom the female-Chritars.(8)
The one who divulged ones secrets to a female, the old age would overpower his youth, and the angel of death surround to wrench his soul.(9)
Sorath
The gist of the Simritis, Vedas and Koka Shastras is that the secret might not be imparted to the females.
Rather, instead, one should try to understand her enigmas.(10)(1)

Thirteenth Parable Of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (13)(244)
To be continued.

Chritar Fourteen
Tale of Puhap Mati

Dohira

Then the Minister narrated such a parable that the mind became serene, and the virtuosity was much enhanced;(1)
A woman named Puhap Mati went into to a garden and started loving some else.
Her lover instantly walked in there too.(2)

Chaupaee

When she observed her second lover intruding in,
She asked the first one, 'Disguise yourself as a gardener, keeping a few flowers in front ofyou.(3)

Dohira

'When we sit down in the garden in affectionate posture, you immediately put flowers and fruits in front of us.'(4)
The lover acted the way she told him and collected the flowers and fruit and held them in his hand.(5)
As soon as they sat down he straightaway placed the flowers and fruit in front of them.(6)
Then she said, 'This gardener has come to you.
You must give him lot of money to go away without getting angry.'(7)
Hearing this the man gave him lot of money.
Thus the woman, disguising the other man as gardener, let him escape by deception,(8)
Through the attributive fragrance of the flowers,
O my Raja! she made her lover to go away and escape scot-free.(9)(l)

Fourteenth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (14)(253)
To be continued.

Chritar Fifteen
Tale of Bhaanmati

Dohira

Thus the Minister narrated the fourteenth parable to the Raja.
The Raja was extremely pleased and made the Minister very rich by giving him money.(l)
A widow used to live in the city of Ramdaspur.
She would offer love to various people with no discrimination of caste.(2)
Her spouse had died soon after she became pregnant and, shy of people's abashment, she was worried.(3)

Chaupaee

Her name was Bhaanmati and she was known as a charlatan.

She was very much apprehensive of her pregnancy.(4)

Arril

She conducted a sacrificial feast and called numerous people.
Before their arrival, she had put herself to sleep on a bed.
She stood up abruptly with deceiving intention,
And started to cry aloud repeating the name of her husband.(5)

Dohira

'The day my husband expired, he told me, "If you immolate with my (dead) body you will go to hell."(6)

Arril

"Bhanu (my son) is still a child, you will have to look after him and bring him up.
"When he starts to earn his livelihood, I will come, then, and meet you in the dream."(7)

Dohira

'Bhanu is now big enough now and my husband has come into my dream.
'Consequently I am going to Kiratpur of (Guru) Har Rai and immolate myself.(8)

Arril

People tried to dissuade her but she did not listen to anyone.
Stubbornly she laundered all her wealth and commenced her mission.
Leaving Ramdaspur, she came to Keeratpur and with the beat of the drum, and standing on one leg she immolated herself.(9)

Dohira

When many people saw her immolating herself.
They were satisfied with her sincerity but they did not realize the truth.(10)
One who trust (such) a woman, within seven days he destroys himself.(11)
One who discloses his secret to (such) a lady, he always degrades himself.(l2)

Fifteenth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (15)(265)
To be continued.

Chritar Sixteen
Tale of Chhajia

Dohira

There lived a Raja at the banks of river Satluj.
Enticed by the lure of his wealth, a prostitute came over.(1)

Arril

She was called Chhajia and, to her rich patrons, she was known by the name of Ladhia.
Any body who saw her felt a seductive sensation through her beauty.(2)

Dohira

She fell in love with that Raja but the Raja did not get into her trap.
She commenced on her designs how to meet him.(3)
'He is not falling in love with me, what should I do.
'Neither he comes to my house, nor calls me over.(4)
'I must contrive quickly,' thinking thus she indulged in the magical charms to allure him.(5)
She was exhausted performing the charms but the Raja never turned up.
Then, to tempt the Raja she devised a scheme.(6)
She put on the saffron coloured attire, disguising herself as a Jogan, the ascetic, entered the Royal Court and paid the obeisance.(7)

Arril

The Raja was contented to see an ascetic and thought he could learn a few charms from her.
The Raja sent one of his attendants to learn some magical faculties.(8)

Chaupaee

The attendant walked over to her house and conveyed her the Raja's intention.
'Please do me a favour and enable me learn some charms.'(9)

Dohira

The Jogan opened her eyes after a period of three hours and said, 'If *you* want to learn the charms then bring the Raja here.(10)
'Past mid-night he should come to us and, with the blessings of Gorakh Nath, he will not go back disappointed.'(11)

Chaupaee

The attendant conveyed to the Raja by waking him up at Past-midnight and brought him to the Jogan

At the sight of the Raja she sighed with relief.(12)

Dohira

She told the Raja to send all the courtesans away and fetch the festival lights, flowers and vintage wines.(14)

The Raja ordered all his people to leave, and stayed alone to seek magical charms.(15)

Chaupaee

The Raja remained alone with her and she said, 'To begin with I will show *you* a miracle and, thereafter, the magical charms will be taught to you.(16)

Dohira

'1 will convert a man into a woman and a woman into a man.

'Becoming a man I will teach you charms and, then turning into a woman 1 will indulge in sexual play with you.'(17)

Said the Raja

'The man who confers the charms is the father and a woman the mother.

'One should provide them service instead of involving in sexual plays.(18)

Arril

'By rendering service and bowing head in obeisance to the Guru *for* a long time, with great efforts, the charms are learnt.

'You bow *your* head before him and to learn you perform playful actions.'(l9)

Chaupaee

Thereafter ascetic added, 'To meet you I have disguised myself like this. 'Now you bedeck my bed and enjoy sex with me.(20)

Dohira

'My mind has been craving to meat you and every limb of my body is getting impassioned.

'O my love! Come to my ravishing bed and enthral me with your company.(21)

'But if you attempt to run away, 1 will get you caught by shouting "thief" and abuse *you* as well.

'Therefore, my love! Forget all the apprehensions and indulge with

me in fornication.(22)
'If a woman comes to her husband tormented with the sexual desire,
'And, if she faces disappointment, then, her husband is fit to be thrown into the hell.(23)
'If a person does not grant the benevolence of carnal fulfillment to a sex desirous woman, then, (that person), deserves to be cast off into hell.(24)

Arril

'God gave me birth into the house of a prostitute and I disguised myself into an ascetic to meet you.
'Now you be quick and adorn my bed. I am your maid, please don't torment me.(25)

Dohira

'What if you are astute? You must not be proud of your youth.
'I am afflicted with the arrow of separation, don't let it dissipate.(26)

Arril

'Don't lose this opportunity; I am in the grip (of Cupid) and drowning in the sea of passion up to brim.
'Don't let me drown into the dense and dark cloudy night without sexual fulfilment.(27)
'People come from all the directions and get their mind pleasing aspirations fulfilled, then what wrong have I done?
'You cannot narrate any as (I have done nothing wrong).
'I am your slave, please come to my bed'.(28)
(The Raja said), 'I had come to you to learn the charms but you are playing such a drama.
'Why should I indulge in sex with you?
'By doing this, I am afraid, I will go astray of my righteous path.'

Chaupaee

The concubine implied numerous ploys, performed various blandishments, and executed several magical charms,
But she could not win the favour of the Raja.(30)

Arril

Then she jumped out to the courtyard and shouted, 'thief, thief,'
To frighten the Raja. As he refused to have sex with her, she wanted to entrap him.(31)

People, hearing the call of 'thief', came running.
But she to ld them that she was shouting in her dream.
When they had gone away, holding Raja's arm she said,
'Either you have sex with me or I will get you trammelled.'(32)

Dohira

Then the Raja contemplated, 'It will be wise for me to play some trick to get out of this place.(33)
If I run out, my honour is ruined, and if I indulge in sex my Dharma, the righteousness, is lost.
'Both the paths are arduous, O God, please help me.'(35)

Chaupaee

'O my love! Listen to me. One's birth is worthless if, after coming across a pretty woman like you, one abandons her.
'Dishonourable would be the descent of such a person.'(37)
'You, immediately, make the marijuana, cannabis, opium available, and joyfully serve them with your own hands.(38)
'Yourself, you drink wine, and let me quaff cannabis to enable me to enjoy sex with you during all the four watches.'(39)

Chaupaee

Hearing this, that mindless was overwhelmed, and did not comprehend the real motive.
Being too happy, she arranged all the intoxicants which were asked for.(40)

Dohira

The woman brought the marijuana, cannabis and opium, and Presented to him the thoroughly grounded cannabis along with seven times decanted wine.(41)

Arril

The Raja had determined the substance of her charm, (and planned,)
'After enchanting her and making her to lie down in the bed.
'Then leaving sixty gold coins, I will run away, and, thus, save my Dharma.(42)

Dohira

'She does not understand the essence of love as money is the only her passion.
'How can a reptile and a prostitute think in good terms of their

friends?'(43)
Satisfied and pondering this way, the Raja served her wine in abundance. To run away he put her, when intoxicated with wine, in the bed.(44)
The Raja had served her the cups full of wine with his own hands and cunningly made her to sleep.(45)

Arril

He had made her to drink cups after cups of the wine and showed extraordinary affection.
When she went into deep slumber, he put sixty gold coins and took to his way.(46)
If a (strange lady) wants to make love with you, do not show her affection.
One who wants to relish your (sensual) companionship, don't relate with her.
One whose mind is not intelligible enough, don't divulge your inner thought.(47)

Dohira

Intoxicating the woman and leaving sixty gold coins, the Raja ran away. Without being noticed by anybody he returned and settled down in his own house.(48)
Arriving home, he thanked his luck for saving his Dharma this time and determined,
'Now I will roam around different countries to spread God's exaltations, and swore never to heed to a strange (woman).(49)

Dohira

'The same determination is abiding in my mind and I will never attend to another's woman.(50)(1)

Sixteenth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (16)(315)
To be continued.

Chritar Seventeen
Tale of Bitan Mati

Arril

The Raja sent his son to the jail and in the morning called him back.

Then the Minister narrated another anecdote and the Raja was further convinced.(1)

Dohira

There lived a Mughal's woman m the city of Badkhashan.
Now, my Raja, listen to the cunning acts of her plays.(2)
A lady named Bitan Mati loved the Mughal.
She had been accorded with various types of magic and charms.(3)

Arril

One day she called over another lady and settled a bet with her,
'Tomorrow, I will go to the garden with this friend, and while this fool is watching, I will make love with someone else.'(4)

Dohira

But the other one said, 'Listen my friend! I will make love with one partner and make the other one to tie my waist-band.'(5)

Chaupaee

In the evening when the Sun set and the Moon rose from west,
Then the lucky ones attained the supreme comforts, but the Moon-rays distressed the separated ones.(6)

Dohira

The Sun had set, and the Moon was at its full flight.
The males and females started to embrace each other.(7)
Like the petty policemen who go astray in the absence of Amir, the chief, the stars remain hidden till the Sun-rises.(8)

Chaupaee

With the Sunset, people set upon in lovemaking and the four watches passed like one.
During all the four watches couples kept on lying down and smooching.(9)

Dohira

The day breaks for ablution, breakfast and for handing out charities.
The day brings the annihilation of the sordid souls and extermination of Sinners and emancipation of the righteous ones.(10)

Savaiyya

The woman became aggrieved as the night passed.
It seemed as if the dawn, with spreadsheets, was amassing all the star studded with jewels.

The damsel wished the Moon to remain shinning forever so that she Could go on ravishing star-like white drops.
She abused the Sun for interruption.(11)
Bhujang Chhand
'Come on, my love, let us go, beautiful flowers are in full bloom.
'They are pricking like the arrows straight from Cupid.
'Even Lord Krishna would have neither heard nor seen them.(12)
'In such a beautiful garden I will relish the flowers and satisfy you through lovemaking.
'Let us go quick, and before the day breaks, we eliminate all our tribulations.'(13)

Arril

She had called the clever companion and sent her for another lover.
She had sent a letter asking the lover to reach the garden next day.(14)
She conveyed this secret to the (second) lover, 'Come to the garden.
When I make Mughal to clime the tree, then you come and meet me.'(15)

Dohira

Next day she, delightfully, took Mughal to the garden.
She carried with her wine and plenty of other viands.(16)
On one side she took Mughal with her and the other side she sent for the Raja's son.
Reaching there she immediately went up the tree.(17)
From up the tree she said, 'What is this you are doing?
'Aren't you ashamed of having romance with another women while I am watching ?'(18)
She came down and asked, 'Where has the woman gone with whom you were making passionate love?(19)
He replied, 'I was not making romance with anybody.'
The woman said, 'A miracle seems to be emanating from this tree,' and went quiet.(20)
In amazement Mughal climbed the tree,
Down there the woman made love with the prince.(21)
Shouting at the prince, Mughal came down but, in the mean time, the woman had made the prince to run away.
And Mughal could not find him there.(22)

Arril

Mughal went to the Quazi and told him that he had seen a miraculous tree and requested, 'Come with me, see for yourself and remove my apprehension.'(23)

Dohira

Hearing this, Quazi got up, took his wife with him and walked to the place.
Leaving all the people behind he came and stood under the tree.(24)

Chaupaee

That woman had already told the whole story to the Quazi's wife and had shown her the tree too.
Quazi's wife also had called there, her lover and, while her husband was up the tree, she made love with him.(25)
Arrii
Quazi said, 'Whatever Mughal told was true.'
From then on he created close friendship with the Mughal.
Rather he became his disciple and acquiesced that whatever Mughal said it was correct.(26)

Dohira

A wise person, howsoever he may be in distress and sexually passionate, he should not get entrapped in the love displayed by a young woman.(27)(1)

Seventeenth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (17)(342)
to be continued.

Chritar Eighteen
Tale of Chhalchhider Kumari

Dohira

With affection the Poet Ram envisaged the Chritar seventeen and, then, determined to complete the narrative.(1)
Other woman, with whom she had bet, lived near her house.
Now listen to her story with reformation.(2)

Her name was Chhalchhider (the deceptive) Kumari and she lived with the woman of another Mughal.
What deceit she performed, now I recount that to you to amuse You.(3)

Arril

One day she collected some henna-powder and, showing it off to husband, put it on to tinge her hands with sensual henna-paste.
She had, politely, told her other (boy) friend that she would come to him for making love, as well.(4)

Chaupaee

Realizing that her (boy) friend had come, she asked her (husband) friend, 'I wanted to go to urinate.
'When I come back you help me to tie my waist-band (because my hands are smeared with henna-paste).(5)

Dohira

She got the waistband untied by her first friend and went to the other one.
And without fear indulged in love making with that regal paramour.(6)

Arril

When the benevolence of gold coins is available, who would accept the ones of base metal?
If one abandons the opulence, why would one go after wealth?
Who would like to go to poor man's house after leaving the richman?
Who would remember the poor, forsaking the Raja aside?(7)

Dohira

After making love with great satisfaction, she sent away the prince.
She came, with hands still besmeared in henna-paste, and asked the first lover to tie up the waist band.(8)
Listening to her, the foolish lover came forward without understanding the secret.
He, still with love for her in his heart, got up and tied the waist-band.(9)
Howsoever you may be in love, and you may be in love-sickness, you should not fall in love with a young woman.(10)(1)

Eighteenth Parable of Auspicious Chritars
Conversations of the Raja and the Minister,

Completed with Benediction.(18)(352)
to be continued.

Chritro Pakhyaan
Chritar Nineteen Tale of Naadira Bano

Chaupaee

The Raja had sent his son to the jail and in the morning he called him back.

Then the Minister narrated a parable and removed Chiter Singh's apprehension.(1)

Now, my Raja, listen to what a charm was shown by the wife a Mughal living in Shahjehanbad.(2)

Her name was Naadira Bano and her beauty was discerned by every body in the world.

There was none other comparable to her.(3)

Dohira

(Her husband) used to go into the company of another Mughal. Without putting his wife in doubt, he used to indulge in making love with other women.(4)

When she learnt about him, flirting with other women, she called the son of a Shah and created friendship with him.(5)

One day she disclosed all the secrets to him and, being scared of her husband, put him up in her own house.(6)

Although husband was in slumber, she was still awake.

She woke him up and with his permission went out, to have illicit relation with the son of the Shah.(7)

If a wife, still awake and lying down with her sleeping husband, says that an intruder has come

Even if the intruder is a friend, all relationship with him should be severed.(8)

Arril

(A Woman) should eat after she had served meals to her husband.

Even without out his consent, she should not go to meet the call of the nature.

The permission granted by the husband should be adhered to, and, without his, no work should be performed.(9)

That woman presented the excuse that she would not go out, even to urinate without seeking husband's permission.
(She had pronounced,) 'I may have to bear insufferable ailments but will always obey my beloved husband.'(10)

Dohira

The foolish Mughal had permitted his wife.
That senseless one was satisfied with his wife's talk and did not comprehend her trickery.(11)
Obtaining husband's consent the woman had gone, delightfully, to romanticise with the son of the Shah.(12)
The wise-men may be in big difficulties and they can be facing great many discomforts,
But they never divulge their secrets to women.(13)(1)

Nineteenth Parable of Auspicious Chritars
Conversations of the Raja and the Minister,
Completed with Benediction.(19)(365)
To be continued.

Chritar Twenty
Tale of Lal Mati

Bhujang Chhand

The Raja had put his son in the prison and, then, in morning he called him back.
The Minister advised the Raja and protected the son of Chitar Singh.(1)
In the city of Cheenmaacheen, there lived a woman who was very much esteemed by her husband.
He always acted according to the wishes of his wife.(2)
He ever stayed home and never, even, looked at Indra's Fairies.
He lived relished by the sight of this woman and never sipped a drop of water without her concurrence.(3)
That pretty lady was known as Lal Mati and she was as beautiful as the musical notes.
Such beauty had never been heard off, nor seen before.
Neither there had been, nor there would be, a stunner like her.(4)
She was, as if she had been created by Brahma Himself.

Either she looked like Dev Jani (daughter of Shankar-Acharya) or she was produced through Cupid.
Neither there had been, nor there would be, a damsel like that.
She was, as if an epitome of Jachhni, Naagni or Fairy (goddesses).(5)
The Raja land began to love her and the Raja thought of her to be very wise
She was extremely delightful. Even, the Cupid's pride had been shattered.(6)

Dohira

The wise lady extremely adored the Raja and disregarded all the norms of morality.
She felt tormented with the arrows coming out of the bow of his love.(7)

Totak Chhand

She was so much delighted with the sight of her loved one that it could not be narrated.
One night she invited the Raja and, desirously, made love with him.(8)
While she was keeping herself absorbed in sensual acts, the woman's husband seemed to be coming.
Seeing him proceeding (towards her) she was frightened and she planned to dupe him this way.(9)

Dohira

She covered and made the Raja to lie in the bed as a pillow and led her husband there.(10)
The Raja thought in his mind that he had been entangled in the love,
But he was petrified and could not breath aloud even.(11)
Clinging to her husband, she kept on making love.
Using Raja as their pillow they went into peaceful slumber.(12)
In the morning when the husband had gone she enabled the Raja out of the pillow, and after carnal affair let him go home.(13)
The wise ones who love women, they should be considered absurd.(14)(1)

Twentieth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (20)(379)
To be continued.

Chritar Twenty-one
Tale of Anoop Kaur

Dohira

The Monarch caught hold of his son and sent him to the prison, And in the morning, through the Minister, called him back.(1)
Then he asked the Minster to narrate the Chritars of the wise men and the women;(2)
On the banks of the river Sutlaj, there was a village by the name of Anadpur.
It was situated near Naina Devi which situated was in the state of Kahloor.(3)
There used to come several Sikhs with great pleasure,
And after getting their ambitions fulfilled, they used to go back to their homes.(4)
The wife of a rich-man came to that town.
She fell for the Raja and was pierced with his love arrows.(5)
She had a servant, Magan Das whom she called,
And gave him some money and made him to understand like this.(6)
'You get me to meet the Raja,
'And after encountering him 1 will give you lot of wealth.'(7)
Becoming greedy for money, Magan came to the Raja,
Fell on his feet and requested thus,(8)
'The incantation you wanted to learn, has come in my possession.
'To learn the same you will have to proceed the way I ask.(9)

Bhujang Chhand

The Raja put on the garb of an ascetic, meditating on Bhagwati, the goddess, commenced his journey.
Walking and walking along, without looking back, reached the residence of that damsel.(10)
On seeing him the dame adorned herself and ordered for flowers, beetle leaf and wine.
She came forward herself to receive him and pacified her anxiety.(11)

Dohira

The woman weared the new clothes and put the expensive garments.
And in new form she adorned the decorated bed.(12)
Then the lady asked him, 'Please have intercourse with me,

'Because, tormented by Cupid, I am handing over myself to you.'(I3)
The monarch said 'I had come to learn incantation,
But the situation is quite contrary (I4)

Arril

The one, who is considered as worship-worthy, should not become egotistical.
If one becomes a rich man he should not beset the poor.
'With prettiness one should not display arrogance,
'Because the youth and beauty are sustainable for four (a few) days only.(15)

Chhand

'Righteousness endows auspicious birth and righteousness confers beauty.
'The righteousness augments the wealth and holiness and the righteousness idealises the sovereignty.
'Why should I abandon righteousness on your instance and make myself worthy of hell? (l6)
'Acquiescing to your request, I am not going to copulate with you,
'Because, in my heart, I am apprehensive of denigrating my family.
'Deserting behind my married woman (wife), I will never have sex with you.
'I will never be able to find a place in the court of Lord of Righteousness.'(l7)

Dohira

(She said,) 'When a sexually distressed woman comes to a male,
'And that male who turns her back disappointed, is worthy of hell.'(l8)
(He replied,) 'People bow on my feet and worship me.
'And you want me to have sex with you.
Aren't you ashamed of yourself?'(19)
(She said,) 'Krishna was worshipped too, and he had indulged in love plays.
'He made love with Radhika, but they never went to hell.(20)
'With five elements Brahama, the God, created human-beings,
And He, Himself initiated love in men and women.(2l)

Chaupaee

'Therefore, without hesitation have sex with me,
Because the excitement for the sex overpowers all the parts of my body.
Without an encounter with you, I will burn in the fire of separation.(22)

Dohira

‘My each limb, seeking copulation, is afflicting me.
‘Why didn’t Ruder, the Great (Shiva) decimated it (sexual desire).’(23)

Chhand

(He) ‘Calm down, Oh Lady, the Cupid will not harm you.
‘You put your thought to Ruder, the Great, (Cupid) will be scared away.
‘Not to abandon my wife, I will never have sex with you.(24)

Arril

‘Just because you say, why should I have sex with you?
‘I am afraid of being put in the hell.
‘To copulate with you is like disowning the righteousness,
And my story will go around the whole world.(25)
‘How would I show my face to the Lord of Righteousness?
‘Lady, you better forsake the thought of my friendship,
‘You have said enough and, now, forget to talk more.’(26)
Anoop Kumari said, ‘If you, my love, have sex with me,
‘You will not be thrown in the hell. Don’t be scared.
‘How could people tattle about you when they are so afraid of you.(27)
Also they would talk only if they learn about the secret.
‘Even if one learns, fearful of you, will keep quiet.
‘You must make up your mind to sleep with me today,
‘Or, alternatively, you crawl through my legs.’(28)
(Raja,) ‘Only that one crawls through the legs who is unable to indulge in sex,
And remains sitting whole night like a eunuch and does not perform.
‘Being prevailed by the righteousness I will not copulate with you.
‘I am always fearful of the criticism of the public.(29)
(She,) ‘Do whatever you may, but I will never leave you without sex.
‘With my own hands 1 will tear you off,
And, then, get myself sawn through at Kanshi and, would even face the Lord of Righteousness in his court.(30)
‘Oh my love, I have sworn to bed with you, and
‘Fully satisfy myself carnally.
‘Tonight, through sex I will make you look more handsome,
And will make Cupid to lose his pride too.’(31)
Raja spoke, ‘First of all God has endowed me birth as a Kashatri,

Our dynasty is very much respected in the world.
Being seated (as Raja) I am worshipped.
'But, now, if I ravish with you, I will be reborn in a low caste.'(32)
(She said,) 'What are you talking about the birth? They are your concoction..
'If you don't cherish me, then It will be my bad luck.
'Without meeting you, I will poison myself.'(33)

Dohira

The Raja was worried, if she imposed the oath of Bhagauti, the Goddess,
Be will have to ravish her and, then, go to hell.(34)
(She) 'Get rid of all your doubts, savour me,
'Because Cupid is over powering me.'(35)
(Be) 'How-so-ever Cupid may overwhelm, due to the dread of hell, I will never indulge with you.'(36)

Chhand

(She) 'You have been bestowed with youth and I am young too.
'Seeing you I have overcome with passion.
'Abandon all your misconceptions and relish sex with me,
'And don't worry about the fear of the hell.'(37)

Dohira

'The lady who comes to me to worship me,
'To me, she is like the daughter of my Guru.'(38)

Chhand

What to talk of love with the women, as they never fulfil,
They desert one man and go after another who is better looking.
For whosoever she makes mind for, she becomes naked before him,
And immediately presents him her unclad urinary place.(39)

Dohira

(She, thinking,) 'What should 1 do to save myself so that my mind is appeased?
'Your utterances depict love, how could I kill you.(40)
The Raja went into deep thought, 'I have no disciples of mine with me.

Chaupaee

:By living her my righteousness is destroyed,
But if I try to run away, she will get me caught.(41)

'It will be better if I praise her and through dramatisation get rid of her.
'Without agreeing to commit sex, she will kill me.
'I wish some disciple of mine could come and save me.'(42)

Arril Chhand

(He said to her), 'You are admirable and so are your mother and father.
'Your country is commendable and commendable are your sustainers.
'Your face, which is very pretty, is so meritorious,
'That, even, the Lotus- flower, Sun, Moon and Cupid lose their vanity.(43)
'Your body is blissful and your eyes are coquettish.
'You are winsome to all, the birds, deer, beasts, reptiles and demons,
'Shiva and all his four sons have languished by looking at your eyes.
'But the strange phenomena is that your eyes have not been able to penetrate into my heart.'(44)

Savaiyya

(She replied,) 'Cuddling you I will lie down on the bed and will never divulge this secret to anyone.
'Frolicking thus, whole night will pass, and, even the Cupids play will seem trivial.
'I am living on dreams (about you) and wake up afraid of losing you.
'I would rather die, than to wake up from such a dream.'(45)

Dohira

Then she declared loudly and told, the Raja.
'Either I will have sex with you or I will kill myself by taking poison.'(46) (Raja,) 'God has created your eyes like sharp arrows,
'But He has endowed me modesty and that is why they cannot pierce me.(47)
'Your eyes are penetrating and on the very first sight they oust the knowledge.
'But for me, having no attraction for sex, they are merely like berries.'(48)
(She) 'Worthy are those berries whom whole world can see,
'And the trees, whose fruit people eat and go home satisfied.'(49)
Talking nonsensically, she was becoming impatient to meet her love. Her each and every limb was demanding, because she was absolutely stung with the passion.(50)

Chhand

(Raja) 'Since the time I realized the sense of maturity, which my Guru had taught,
"Aye My Son, so long as there is life m your body,
"You promise to enhance love with your own wife,
"But never, even by mistake, bed with else's wife.(51)
"By relishing else's wife, Inder, the god was showered with female genitals.
"By relishing else's wife, Moon was blemished.
"By relishing else's wife, Ten Headed Raawana lost all his ten heads.
"By relishing else's wife all the clan of Korav was annihilated.(52)
"The love with else's wife is like a sharp dagger.
"The love with else's wife is an invitation to death.
"The one who thinks himself to be very brave and indulges carnally with else's wife,
"He is killed in the hands of a coward like a dog."(53)
"Listen lady! Women come to us from far off lands,
"They bow their heads and wish for boons.
"Those Sikhs (disciples) are like my sons and their wives like my daughters.
"Tell me, now, the pretty one, how could I copulate with them."(54)

Chaupaee

Listening to all this, she flew into rage and thought,
'Now I should shout, "thief, thief" and people will come and kill him.'(55)

Dohira

(She) 'Why are you getting so angry, jovially have sex with me.
'My eyes are inviting you, can't you understand what they are revealing.' (Raja) 'Listen, Carefully Listen, I am not looking at you,
'Because the looks create the feeling of separation.'(57)

Chhape Chhand

'Charity is endowed to the priests and the men with base thinking get scornful looks.
'Friends are entrained with relief and the enemies get hit on the heads with sword.
'No act is performed keeping in view the public opinion.
'One should not even dream of getting into bed with else's wife.
'Since the time Guru has taught me this lesson,

Any thing belonging to somebody else is like a stone and else's wife like a mother to me.'(58)

Dohira

Listening to the Raja's talk she became angrier,
And shouting, "thief, thief" she awoke all her companions.(59)
Hearing the call of "thief, thief," the Raja was frightened.
He lost his sanity and, leaving there his shoes and silk robe, ran away.(60)

Twenty-first Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (21)(439)
To be continued.

Chritar Twenty-two
Tale of Anoop Kaur

Dohira

When the Raja heard the call, "thief, thief" he became dreadful.
He ran out leaving behind his shoes and silk robe.(1)
Hearing the call of thief, all woke up and did not let the Raja runaway,
And within five or seven feet they caught him.(2)

Chaupaee

Others too heard the call of "thief" and came out with their swords.
People shouted at him and expressed that he should be sent to the hell.(3)

Dohira

He was rounded up from left, right and all the directions.
Raja did try but he could not find any means (to escape).(4)
People pulled his beard and took his turban off
Calling him "thief, thief" they beat him with sticks.(5)
With the beating of sticks, he fell flat and became unconscious.
People without understanding the real issue, tied him up with a rope.(6)
They were throwing punches and kicks when the Sikhs arrived, too.
The woman shouted, "brother, brother," but could not rescue him.(7)

Chaupaee

His face was hit with shoes and hands were tied tightly.
He was put in the jail, and the woman came back to her bed.(8)

Through such a deception, the Raja went free and despatched her brother to the prison.
None of the Sikhs could comprehend the mystery and they thought her brother to be a thief.(9)

Twenty-second Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (22)(448)
To be continued.

Chritar Twenty-three
Tale of Anoop Kaur

Chaupaee
As the Sun rose, people awoke and went to their respective occupations.
The Raja came out of his palace and seated on his throne.(1)

Dohira
Next day, early in the morning that lady got up,
And displayed the shoes and the robe publicly.(2)

Chaupaee
The Raja declared in the court that somebody had stolen his shoes and robe.
'The Sikh, who will find them out for me, will be saved from the clutches of Death.'(3)

Dohira
Listening to their Guru, the Sikh could not hide (the secret),
And they told about the woman, the shoe and the robe.(4)

Chaupaee
The Raja ordered thus, 'Go and get her and also bring my shoes and robe. 'Bring her straight to me without reprimanding her.'(5)

Dohira
lmmediately, harkening to the Raja, the people hastened to her,
Brought the woman along with the shoes and the robe.(6)

Arril
(Raja asked,) 'Tell me pretty lady, why did you steal my garments?

'Were you not afraid of this group of brave-men (watchmen)?
'You tell me, the one who commits theft, what should be one's punishments.
'Any way, in consideration of your being a lady, I let you go free, otherwise I would have executed you.'(7)

Dohira

Her face became pale, and her eyes remained wide open.
With extreme heart-palpitation, she was dumbfounded.(8)

Arril

(Raja) 'I am asking you, and you are keeping quiet.
'Alright, I will take you to my house, and keeping you comfortably there,
'I will talk to you in seclusion,
'After that you will be let free.'(9)

Chaupaee

Next morning he called the lady, and talked over whole situation.
'Getting angry on me you tried to caste a net on me but on the contrary I put you in a dilemma.'(10)
'You were let out on the pretension of my brother,' the woman presented distinctive reasoning.
'Never try to attempt such trickery ever again and this time I pardon your transgression.'(11)

Dohira

'Now, woman, you exonerate me as well, because I don't want to linger on the dispute.'
She was, then, endowed a pension of twenty thousand takaas every six months. (12) (1)

Twenty-third Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (23)(460)
To be continued.

Chritar Twenty-four
Tale of Sumer Kaur

Sortha

The father again sent his son to the prison,
And, as soon as it was morning, he called him back.(1)

Chaupaee

The Minister started narration and said, 'My Raja, listen to another anecdote.

I will tell you another Chritar, which will amuse you; (2)

In a country up in the North, there lived a Raja who belonged to the revered Sun Clan.

Chandra Mati was his principal Rani who was, as if, churned out of milk pudding (3)

They were blessed with a daughter, who was endowed in their lap by the God Sun, himself.

Her beauty had no bounds; she was like the serenity of the Moon.(4)

She was given the name of Sumer Kaur; there was none other like her in the world.

Her beauty prevailed all over the three worlds, as she possessed the Moon like virtues (5)

She was so beautiful that, even, the Cupid ran errands for her.

Her charm could not be explained as she appeared to be like a bouquet of flowers.(6)

Dohira

With the awakening of youth, her appendage reflected through her fair complexion,

Like the snowy waves, which jumped up and down in the sea-water.(7)

Chaupaee

She was married to a southern Raja and she started to enjoy variable carnal pleasures.

She gave birth to two sons and a daughter, who were the epitome of splendour as well.(8)

Soon after that Raja died, the crown of sovereignty was put on the son's head,

And then whose orders no body could refute and he could do whatever the way he liked.(9)

Long time passed, and the spring season prevailed.

She (the widowed Rani) could not bear without her lover

As her heart was riddled with the arrows of separation.(10)

Dohira

How could she tolerate and contain herself when the arrows of

estrangement pinched her?
She talked customarily, but in the heart she was pricked with the for her consort.(11)
The Cupid's arrows were hitting her and passing straight through,
She felt the veil of human modesty tearing off.(12)
She called for a handsome male,
And had sex with him to her full satisfaction.(13)

Chaupaee

He copulated with the woman admirably,
As if she was his own spouse.
She started to call him every night,
And enjoyed heart felt sex.(14)
Coming there, people saw him and admonished,
And the watchmen reckoned him to be a thief,
Then, the maid would tell a telltale,
And the paramour would go in.(15)
Then, the woman would have sex with the lover,
By adopting various mating styles.(16)

Dohira

(As a matter of fact) when the maid was talking to the watchman,
He had sneaked in to meet her.(17)

Chaupaee

Another night came, the lady called her friend,
Disguising himself as a woman, he came in.
Then she told him this,
'You have had enough sex with me.(18)
She said, 'listen my dear friend,
'Listen to what I am going to tell you.
And listen with full ear towards me,
'On the condition that you never divulge to any one.'(19)
'You go to the woods one day,
And take bath in natural spring water.
(Tell others), 'I have met Shri Krishna,'
And then become a silent ascetic.(20)
'The people who would come to see you,
'You narrate to them.

‘They would, no doubt, indulge in cacophony.
‘Listening to them we would show surprise.(21)
‘I would come to you sitting in a palanquin,
‘I would bow to you considering you as my Guru.
‘Then I would bring you to my house,
Ad there we would revel in various sex plays.’(22)
Her friend acted upon the way,
The lady had told him..
(Then) next morning he went into the woods,
And took bath in natural spring water.(23)

Dohira

After mouth washing, he sat down besides the spring in deep contemplation,
And declared that Shri Krishna had come into his vision.(24)

Chaupaee

Hearing this the people swarmed to the place,
And with them they brought sweetmeats and snacks
They presented him milk and rice,
And, through numerous ways, paid their obeisance at his feet.(25)
(People said) ‘You had the vision of Krishna,
‘And, thus you have become a prominent Guru.
‘Now, as we esteem you very high,
‘You emancipate us from the (fear of) death.(26)

Dohira

‘Please do liberate us from the servitude of the death.
‘We all may, through your benevolence, go to the heaven, and save us from the hell.’(27)

Chaupaee

The hearsay reached the town
And the Rani heard it thoughtfully.
Sitting in palanquin she started to go to that place,
And she took with her twenty-twenty five of her friends.(28)

Dohira

Walking along she reached the place where there was her friend.
Bowing down on his feet, she begged for the peace of mind.(29)

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Chaupaee

'You have been endowed with the vision of Siam (Krishna),
'Please let me listen to your anecdotes to console my heart.(30)

Dohira

'Tell me, tell me, whatever transpired between you,
'How did you meet Krishna, and what boons did he endow.'(31)

Chaupaee

(He replied) 'I had come here for an ablution, and after' taking bath I contemplated.
'When I sought His divination with great determination, then Shri Krishna came into my vision.(32)
'Listen, you the lady in distress, I don't remember what did he con fen upon me.
'I was astounded with his radiant sight and I lost all my senses.(33)

Dohira

'With a garland of wild flowers around and yellow clothes on, He came.
'As even the lightening faltered on his sight, I was astounded to see him.(34)

Chaupaee

'Krishna's glamour was so high that, even, the birds, antelopes, and reptiles idolised him.
'The deer felt modest and the black-bees went crazy on his lotus-like posture.(35)

Chhand

'The yellow robes, garlands of flowers around the neck and peacock-crown on the head, were exalting.
'With a flute on his mouth, he had the (legendry) jewel of Kaustik (auspiciously churned out of the sea) in his heart.
'He had beautiful bow, elegant quoits and double-edged sword in his hands. 'Seeing his dark complexion, even the rainy-season cloud felt timidity.(36)

Dohira

'In all his four arms, four hands were ensconed,
'Which were the perpetrator for the elimination of afflictions.(37)
'The handsome Kahan (Krishna) had pretty female-companions a maids.
'They all had adorned beautiful and novel clothes.'(38)

(She said) 'There is no doubt that he was the epitome of Bhagwan,
And the Vedas and the Shastras stand testimony to that.(39)
As Pundits had said that, as such, was confirmed by everyone else.'(40)

Chaupaee

All the ladies attending fell on his feet to pay obeisance and presented numerous entreaties.
They requested him come to their houses and sing the praises of Shri Krishna.(41)

Dohira

(They begged) 'Please be benevolent and come to our domains.
'We will render service even if we had to perform by standing on our one leg.' (42)
(He said) 'Oh Rani ! Long live your offspring and be your country very prosperous.
'We are quite satisfied here, living like a hermit.'(43)

Chaupaee

(She said) 'Please, come to our house, I will always remain attached to your feet.
'I will render every service to your desire and will never evade.'(44)

Dohira

'I will have a talk with him alone, saying so she made all the others to leave the place.
Then, herself, started to quench the thirst of her heart.(45)
She felt homely with him, and commenced favourite sex-plays.
Every body thought that she had attained (Krishna) and none knew the secret.(46)

Chaupaee

Then she brought her paramour to her home along with other fifty friends. With sweet talks, she impressed all, and, then making them to leave, she enjoyed sex-plays.(47)

Dohira

The lover lived there as if he was living with his own wife.
But the people considered him Guru and did not understand inner secret.(48)
No one can understand the cryptic character of women,

Not even Sun, Moon, gods, demons, Brahma, Vishnu and Indra.(49)(1)

T*wenty-fourth Parable of Auspicious Chritars*
Conversation of the Raja and the Minister,
Completed with Benediction. (24)(509)
*To be continue*d.

Chritar Twenty-five
Tale of Prem Kumari

Dohira

There exists a valley at Kailakhar, at the confluence of the River Jamuna and the Rives Ganga.
The people of that place lived a life of destitute, like the animals.(1)

Chaupaee

The Minister said, 'Listen My most cherished Majesty,
'Now 1 will tell you the story which will illuminate all your anxieties.'(2)

Dohira

The Raja of Kailakhar had a very pretty lady.
Once in her mind she contemplated of destroying the monarchy.(3)
Prem Kumari was the name of that Rani.
Observing the Raja's old age, she was always apprehensive.
One factor always worried her; the Raja had no male issue.(4)

Dohira

The Raja had no issue and he was getting old.
He had lacked sexual potency and was unable to produce a child.(5)

Chaupaee

(She thought) 'I should conduct some manoeuvring and should not let the throne slip out of my hands.
'I should get child through some body else and announce it to be of Raja.'(6)

Dohira

There was a pregnant lady, which she called to her house.
She let loose the rumour that the Rani was pregnant.(7)
She paid lot of money to that lady and bought her son.
The announcement of the birth of son of Raja gave her immense satisfaction.(8)

She gave out abundant amounts in alms to the Bards and Minstrels (And on the birth of the child) she named him Sher Singh.(9)

Chaupaee

After some times the Raja breathed his last.
Though vile gestures, she declared that inferior character as the Raja and none new the secret.(10)

Dohira

This is how destiny prevailed, a destitute bacame Raja, she fulfilled her designs,
And no one realised her deceptive Chritar.(11)(1)

Twenty-fifth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (25)(520)
To be continued.

Chritar Twenty-sixth
Tale of Nirat Mati

Dohira

Now, listen my Raja, I narrate to you the story of a moneylender,
How a lady in the woods tattooed a bird on his rectum.(1)

Chaupaee

Whenever, the moneylender came back (from business), he boasted, '1 have killed twenty thieves'.
Some times he would come and say, 'I have killed thirty thieves.'(2)

Chaupaee

Every time he bragged as such, wife would just keep quiet.
She would not contradict him at his face, and restrained her reaction.(3)
Nirat Mati (that lady) devised a scheme and sent for a horse from the stable.
With sword in her hand and a turban on her head, she disguised herself as a man.(4)
With a sword embellishing in her right hand, she would appear to be a soldier,
Dressing herself as a man, she looked like chief of the army.(5)

Dohira.

Bedecked with a sword, a shield, a spear, and a flag, instead of a fernale.
She reflected herself to be a great warrior.(6)
The moneylender was satisfied in all respects,
And had proceeded jovially towards the woods, singing all the way.(7)

Chaupaee

Seeing him going all alone, she made up her mind to beguile him
Performing fighting feats she came and unleashed the sword.(8)

Dohira

'Where are you, the fool, going? Come and fight with me,
'Otherwise, taking your turban and clothes away, I will kill you.'(9)

Chaupaee

Hearing this he took his clothes off, and started to nimble the grass (and said),
'Listen, the swindler, I am your servant, today please pardon and Spare my life.(10)

Dohira

'If you let me tattoo a bird on your rectum,
'Only then you can save your life.'(11)
The moneylender agreed to do whatever the lady said.
He fell flat on his chest and shut his mouth tightly.(l2)
Then the lady dismounted the horse and took a knife,
As Ram Bhanai (the poet) said, the lady tattooed a bird.(13) (1)

Twenty-sixth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (26)(533)
To be continued.

Chritar Twenty-seventh
Tale of Biyom Kala

Chaupaee

There lived one Brahmin named Kanak, who was well versed in Shastras and Puranas.
He was handsome too and, even, the Sun borrowed light from him.(1)

His attractiveness was so distinguished that the gods, humans, reptilesand domons relished him
He had long and wavy hair and his eyes were like those of katara, the killer bird.(2) .
There was a Rani by the name of Biyom Kala, whose husband was old and she had no issues.
As she wished to have sex with Kanak, holding camphor she took him in her arms.(3) . .
The lady said to the twice born (Brahmm), today you love me.
Kanak did not heed to her but she took him in her arms.(4)

Dohira

When, holding him, she was kissing him, the Raja walked in.
Being ashamed, then, the lady staged a trickery.(5)
'I had felt some doubt in the intention of this Brahmin,
'I was trying to detect the smell of camphor in his mouth.'(6)
Hearing this the foolish Raja was satisfied,
And started to shower the praises on the lady smelling camphor.(7)(1)

Twenty-seventh Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (27)(540)
To be continued.

Chritar Twenty-eight
Tale of Soorchhat

Chaupaee

The Minister narrated another story, listening to which whole assembly became silence.
A milkman used to live at the bank of a stream;
His wife was considered the most beautiful.(1)

Dohira

An ugly looking milkman possessed this pretty wife.
On seeing a Raja, she fell in love with him.(2)

Chaupaee

The milkman had kept the woman under distress and, day in and day

out, used to beat her.
He would not let her go to sell even the milk and he had snatched her ornaments and sold them.(3)

Arril

She was known as Soorchhat and name of the Raja was Chatarket.
The buffaloes were grazed at the banks of the Chandrabhaga Stream
And the Raja used to come to bathe himself there.(4)

Chaupaee

She used to bring buffaloes there for milking and at the same time Raja would reach there as well.
Whenever the calf troubled the milk-man, he used to call her to hold it (the calf).(5)

Dohira

Whenever the milkman hung his head down to milk,
The Raja would come immediately and fumble the woman (6)
The Raja would revel valiantly and enjoy the pleasure.
By hugging exquisitely, she would relish as well.(7)
When hurt, the buffalo would jerk and milk would spill,
The milkman would rebuke her in anger.(8)

Arril

'Listen, you the milkmaid, what are you doing?
'You are making milk to spill. Aren't you afraid of me?'
The woman said, 'Listen, dear, listen to me,
'The calf is giving the trouble. Let him drink. '(9)

Dohira

(This way) Raja and the milk-maid copulated and enjoyed,
As, cuddling and hugging, the woman would embrace the Raja.(10)
When the buffalo jerked excessively, the milkman again asserted,
'What are you doing, you the milkmaid, wasting the milk for nothing.'(11)
'What can I do, the calf is giving me lot of trouble.
'Let him suck. After all milk is created for them.'(l2)
'This way Raja and the milkman, both left for their abodes, satisfied,'
Concluding the story, the Minster had told the Raja.(13)
Without understanding the secret, milkman returned to his home,
And the poet Ram says, the lady thus enjoyed the love to great extent

(14)(1)

Twenty-eighth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction.(28)(554)
To be continued.

Chritar Twenty-nine
Tale of Madan Mati

Sortha

The Raja had sent his son to the jail,
And called him back in the morning again.(1)

Dohira

The learned Minister, who was adept in statesmanship,
Narrated, once again, the story to Raja Chiter Singh.(2)

Chaupaee

There lived a Raja at the banks of a river whose name was Madan Ket. Also there lived a lady named Madan Mati who had fallen in love with the Raja.(3)

Dohira

Swimming across the river, the Raja used to go to see her, And used to revel with that woman in various ways.(4)

Chaupaee

Some times Raja went across and sometimes she swam over,
They relished each other and enjoyed sex through different postures.(5)
Following the Koka Shastras, they indulged in variant stances.
She luxuriated in cuddling lavishly and then would come back.(6)
They often proceeded like this and ridded their afflictions.
After pampering in sexual plays, she would swim back the river.(7)

Dohira

Once, fully satisfied, as she was swimming back,
A very high wave m the never drifted her away.(9)

Chaupaee

Being drifted as such for a number of miles, she touched the bank.
A milk-man came to that place, and screamed to call her.(10)

Dohira

(She said) 'Oh, milkman, I am drowning here,
'Who-so-ever, helps me to rescue, will become my husband.'(11)

Chaupaee

Hearing this, the milkman came forward, and pulled that woman out. He gratified himself sexually, brought her home and took her as his wife. (12)

Dohira

No doubt she saved her life by making love with the milkman.
But the damsel was very much in distress for not meeting the Raja.(l3)

Chaupaee

'Listen, milkman, I am your woman. You love me and I love you.
'I have not met the Raja of the town. I am craving to see him.'(I4)

Dohira

'Come, get up let us go to the town,
'We will get involved in various bounties to please our hearts.'(l5)
Taking the milk-man with her, she reached the town,
The same way she had gone to meet the Raja crossing the river.(l6)

Chaupaee

The same way she crossed the river and met the Raja,
Raja said, as you have *come* after *so* many days, my bed will be adorned.'(l7)

Dohira

'Listen, Raja, this damsel has borne enough anguish without you.
'Moreover, neither you sent any body to inquire my welfare.'(l8)

Chaupaee

'When the woman in me was very much aggrieved, she became irritated and pronounced,
"Who-so-ever saved her, would become her husband."(l9)

Dohira

'One milkman planned and rescued me.
'And now he says, "You are my woman." '(20)

Chaupaee

'Painfully, I am telling you that the matter is not in my hands.

Chritro Pakhyaan
'Tell me, my Raja what should I do. Should I adopt that penniless and get rid of you.' (21)

Dohira

After listening to this, the raja called the milkman,
And, immediately, tying him up, threw him m the river.(22)
'The milkman who had saved her from the clutches of the death,
By enacting a play before the Raja, she got him killed.(23)(1)

Twenty-ninth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (29)(577)
To be continued.

Chritar Thirty
Tale of Chaachar *Mati*

Chaupaee

There Raja Chiter Singh to the Minister, 'Whatever you said, it has eliminated any treachery *from* my mind.
'Whatever you tell me, it is like putting nectar into my ears.'(1)

Dohira

'Concentrating on your mind, body and soul, Oh My Minister, I request you,
'What ever number of Auspicious Chritars you know, relate them to me.'(2) There was one-eyed Raja whose woman was a pervert.
(This is) how she enjoyed with her friend after putting coloured powder in the eyes of the Raja.(3)

Chaupaee

'With the approach of the spring, bloomed the hearts of the males and females.
Every house was showered with bliss and they revelled in singing with clapping hands.(4)
There was one female called Chaachar Mall who was pretty and endowed with a very slim body.
There was one Raja named Mani Sen who he had a wife called Chaachar Mati (5)

When she saw a handsome acrobat, she felt as if she was shot by the Cupid arrow.
All her mind, body and soul *were* subdued, and she became like an acquired slave.(6)

Dohira

The songs *were* recited in every home and every home had dances the beats of the drums.(7)
There came the acrobat, who seemed to be the Raja of all the acrobats,
And he, whose name was Navrang, was epitome of the Cupid.(8)

Chaupaee

Holy, the festival of colours was at full swing in the town, and every man and woman danced and sang.
The old enjoyed with old and threw flowers on each other.(9)

Dohira

In the company of drums-beats, songs of Holy were Sung in every house.
The harmonies were flowing at every door-step and music was report in all the households.(10)
The damsels were singing the songs in unison and enacting plays,
The music flowing out of flutes, trumpets and bongos was prevailing all over.(11)

Chaupaee

The males and the females were sharing the amusements.
From both sides colours were sprinkled under the efficacy of music.(12)

Dohira

In the multitude of males, females and the damsels,
The saffron colour apparels were predominant.(13)
Every household was busy in playing Holy and singing jovially,
The voices of bongos accompanied by the dances *were* emanating from eachhouse.(l4)
That young man was entrapped by her looks,
And the Rani, as well, was immediately entangled in his love.(l5)
Every man and woman was savouring the songs of spring,
When, suddenly, the dust-storm subdued the vision.(l6)
Soon after the music was ensued the voices of the flutes started to emanate
The melodies, accompanied with the drums, commenced to flow again.(17)

Chaupaee .
The sprinkling of colours became so intense that even the hand was not visible
The Rani put colour in her husband's eyes and blinded him(18)

Dohira
He was already blind of one eye and other was shut with the colours too:
Becoming total blind, the Raja fell flat on the ground.(19)
The Rani, then, called Navrang at that instant.
She passionately kissed him and fully enjoyed.(20)
By the time the Raja got up and cleared his vision,
The Rani, after enjoying heart-fully made the acrobat to run away.(21)(1)

Thirtieth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction.(30)(598)
To be continued.

Chritar Thirty one
Tale of Maan Manjri

Dohira
Ridiculing, the Raja said to the Minster like this, Narrate to me *more* of the Chritars of the women.(1)

Chaupaee
Once a Shah, who had lot of wealth, had a wife.
She fell in love with a man and called him to her house to make love.(2)

Dohira
The name of the wife of that Shah was Maan Manjri,
And she had fallen in love with a man called Bidya Nidhi.(3)

Chaupaee
The Woman requested him to come that day to make love.
He indulged in sex with the woman but, then, recollected the Godly Name.(4)

Dohira
After remembering the Godly Name, he tried to sneak out,
She flew into rage and shouted, 'thief, thief.'(5)

Listening the call, 'thief, thief,' people barged in.
He was caught and put in the prison.(6)
That is how a woman by shouting got (the man) beaten,
And on the strength of wealth got that innocent man punished.(7)

Thirty-first Parable of Auspicious Chritars
Conversation of the Raja and the Minister
Completed with Benediction. (31)(605)
To be continued.

Chritar Thirty two
Tale of Ras Manjri

Chaupaee

Listen, my Raja, I relate to you one tale, which will provide tremendous relief
In the country of Punjab, there lived a woman from whom the Moon had acquired its brilliance.(1)
Ras Manjri was her name and on seeing her one's mind attained bliss.
Her husband had departed for a foreign land which gave her a big shock.(2)

Dohira

When thieves learned that she had lot of wealth at her house,
They took torches and headed towards her house.(3)

Chaupaee

When she saw the thieves coming, she said,
'Listen, you, I am your woman, and considering as your own, protect me.(4)

Dohira

'You can steel everything from the house and take me with you as well,
'And, in numerous ways, enjoy with me.(5)
'First I will prepare meals for you in my house,
'And then take me with you and savour me heart fully'.(6)

Chaupaee

The thieves thought that she was right, she was their own.
'First we have meals and then let her become our woman.'(7)

Dohira

The woman sent the thieves to upstairs,

And herself, putting the saucepan on fire, commenced cooking.(8)

Chaupaee

After sending them up in the pent-house, she came down and locked the door behind

She, then settled down to prepare the meal and put poison in that.(9)

Dohira

With poison in she presented meal to the thieves,

And herself locked the door and came down.(10)

Chaupaee

(To leader of the thieves who was in the kitchen) She talked to him jovially

by giving her hand in his.

She gave him pleasure through her talks while she put oil (on fire) to boil.(11)

Dohira

When the oil was hot enough, with stealthy looks,

She dumped it on his head and thus killed him.(12)

The leader of the thieves was killed with the boiling oil and others died of eating poison.

In the morning she went and related the whole story to (he chief of the police.(l3)(1)

Thirty-second Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (32)(618)
To be continued.

Chritar Thirty three
Tale of Chhattar Manjri

Chaupaee

In. the North of the country, there lived a Raja who was very handsome. His name was Chhattar Ket and, on seeing him, his wife always felt satiated.(1)

Her name was Chhattar Manjri; she was admired as the most beautiful. Raja Chhattar Ket's wife was so well known that she was famous in all the ten regions.(2)

Chhattar Manjri was so loveable that her features were much more attractive than the Raja's.
She always pondered over, how their rule could remain dynamic for ever,(3)
Because her female issues would not survive, and had no luck of a son.
Her mind was very much inflicted and she thought of performing some unique exploit.(4) .
She contemplated in her mind, 'Not even God would approve me without a son,
'And Brahmins (priests) would not accept alms through my hands and populace would taunt me.(5)
'I should undertake some unworthy action and provide a son to the Raja.
'I must manage to get a boy when the Raja comes to visit me,'(6)
The Raja, on the other hand, had retained a kept-woman, and spread the rum our of his second marriage.
The Rani was very much distressed and started to splurge the money out on her maids.(7)

Dohira

Petrified of the co-wife, she started to squander wealth among people,
But people still liked her co-wife and this fool could not acquiesce.(8)

Chaupaee

People fancied her co-wife; they were full of her praise in the presence of the Raja. .
She wanted Raja to eradicate her so that she could live happily.(9)
The dread of the co-wife always haunted her, and she always craved to annihilate her,
She would not let money pass to her and plunder it when it was on its way to her (co-wife).(10)
But she used to meet the co-wife as well and often praised her saying,
'Our Raja will retain you and your magnificence will flourish.'(11)
Outwardly she robbed her of her wealth and beat her (mentally).
Advancing in such a way, she ransacked them both lavishly.(12)

Dohira

Thus, both of them, as a matter of fact, indulged in many deceits,
As they ravaged the Raja's wealth through trickery.(l3)

Chaupaee

She had been laundering money foolishly and indulging in base action

She loved many shady characters who could not understand this foolish woman.(14)

Dohira

She would make love with others but denounced her co-wife as bitch. And the openly declared that she just wanted one son, which God would give her.(15)

Chaupaee

The Raja in fact knew all these happenings but the foolish woman had not discerned.

The Raja himself used to invite many other ladies to make love with them.(16)

Dohira

The woman, whose husband does not invite her into bed, is ill-fated. And the man, whose wife adores the bed of another person, is hapless.(17)

Chaupaee

The foolish (Rani) did not care and kept on squandering the wealth. She would not give him much respect, but when she encountered him, she showed different attitude.(18)

Arril

'Listen, my Raja, a female is very auspicious,
'By making love with her one is alleviated,
'If such a woman comes across, one should not let go,
'(Might be) one had to abandon his own female.(l9)

Chaupaee

'One who indulges in lovemaking is favoured,
'And he fritters away wealth in various forms.
'One should not indulge in the one whom one cannot own,
'And unless one has won over, one should not declare her as his own.(20)

Dohira

'You are Raja, an women are blossomed flower,
Without any reservations, you savour the juice of their love.(21)

Chaupaee

'Whosoever you want, could be brought to delight you.

'You enjoy sex with her profoundly and heed to my solemn oration.'(22)
She would talk to the Raja as such and create confusion in the mind of the Rani (co-wife),
By telling her, 'If he gets out of our noose, only then he could have sex with some other woman.'(23)

Dohira .
The Raja's hirelings were alarmed and they reflected,
That the Raja was not dishing out but the Rani was profligating the wealth.(24)

Chaupaee
The Raja called the Rani one day and ordered for the food and wine. The Raja drank a lot but the Rani swallowed a little bit.(25)
As the Raja had too much wine, he was intoxicated and fell flat to sleep,
Beholding him in deep slumber, she lost the sense of morality and dishonour.(26)

Dohira
Deeming the Raja to be in deep sleep, she ran and reached her lover,
But she had not acquiesced the secret and had, mistakenly, taken a person fully awake as in deep slumber.(27)

Chaupaee
The Raja roused when she had gone, he felt to love her too,
He followed her and found her making love in a derelict house,(28)

Dohira
The Raja on seeing two in love flew in rage,
And wished to pull out a bow and shoot them both.(29)

Chaupaee
After some thinking Raja changed his mind and did not shoot the arrow. He thought that woman with her lover should not be killed.(30)

Dohira
'If I kill them now, then the news will soon spread,
'That the Raja had killed her while she was making love with a not person.'(31)

Chaupaee
Obviously he did not shoot an arrow on them both and returned to his house.

He made love with Hirde Mati and went to his bed.(32)
The woman returned after sleeping with the stranger, although, internally, very scared
She was the Raja asleep in the same manner and she clutched him and went to sleep as well.(33)
That foolish had not discerned the secret, as she saw the Raja still in deep sleep.
Observing the husband in profound snooze, she thought her secret had not been revealed to any one.(34) .
When (later on) the Raja asked the woman, 'Tell me where had you gone?'
'The Rani, in reply told like this, 'Listen, my Raja,(35)
'Oh, My Raja I had fumbled while sleeping with you.
'In the dream God gave me a son, who was more precious than my own life.'(36)

Dohira

'This son kept on going around in the four directions of the bed,
'That is why I went away from you. Please do believe, it is true.'(37)
The Raja could not kill the wife, but his doubt was not eliminated,
And from that day onward he never made love to her.(38)
He did think many a time to enjoy with her,
But with the same episode in his mind he could not revel sexually.(39)

Chaupaee

The Rani was very ashamed in her mind but to maintain self-respect never revealed the secret to the Raja.(40)

Dohira

Listen my friend, all that breaks can be mended,
But the broken mind and thought cannot be reconciled.(81)
The only tangible punishment befitting a servant or a wife,
Is not to kill them but forgive them.(42)(1)

Thirty third Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (33)(660)
To be continued.

Chritar Thirty four
Tale of Chhab Maan Mati

Chaupaee

Listen, My Sovereign, I would relate a story now, which would Sooth your heart.

I would narrate you a female-Chritar, which could appease you.(1)

There used to live an ascetic in the city of Sirhand, who, as a matter of fact, relished the sex.

He used to come to one household and pamper in sex with the lady.(2)

His name was Jogi Surg Nath, and name of the woman was Chhab Maan Mati.

They enjoyed the sex day in and day out, but her husband did not know the fact.(3)

Dohira

One day while the ascetic was still in the house, her householder came back.

Then his wife, playing vilely, misled him (husband) like this,(4)

Chaupaee

(She asked the ascetic,) 'Taking a naked sword in your hand you come in the house running,

And challenge that he had hidden away your thief.

Dohira

'To save him I will hide him some where with an intention to bring him out with some Chritar.'(6)

Chaupaee

As per the plan she acted (hid away husband) and, herself, she made love (with the ascetic).

When her husband emerged from hiding, she hid away the ascetic and said to him,(7)

'Oh, my love, dreadfully, I want to tell you a tale.

'An ascetic flying in the rage, started to beat his disciple,(8)

'I persuaded the ascetic to spare him and hid away the disciple.

'Now, come and I will show you to eliminate your doubt.(9)

Dohira

'You have acted very wisely and have pleased my heart.' (he said).

'Benevolent people never let one succumb, when one has come to seek the protection,' (she added).(10)
Listening to such talk he was very much delighted,
And without understanding the realty, love the wife even more.(11)(1)

Thirty-fourth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction.(34)(671)
To be continued.

Chritar Thirty five
Tale of a King of South

Chaupaee
Thus narrating the Chritars, the Raja was requested to listen to another tale:
In a country in the south, a Raja used to live, who was very handsome.(1)

Arril
To relish his looks, woman used to come,
They were blessed by gazing at his handsomeness.
They always yearned for him,
And they ever loved him intensively.(2)

Dohira
Two women used to live with him,
And the Raja used to make love intensively with one.(3)
Once the Raja called in both of them,
And indulged in the play of hide-and-seek.(4)
He closed the eyes of the one and called the other and told,
Primarily I make love with you only.(5)
I Just copulate with you. I have sex with no one else,
'Might I be tempted excessively *by* the Cupid.'(6)
Ami
Sri Asman Kala got up and went away,
When the Raja depicted such duplicity.
The other Rani did not perceive the situation,
And just kept herself busy in hide-and-seek.(7)

Chaupaee

After making love he made her to get up and opened her blind-fold. Then he showed great affection to the other one but both the foolish ones could not acquiesces the truth.(8)(1)

Thirty-fifth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (35)(679)
To be continued.

Chritar Thirty six
Tale of Fateh Mati

Chaupaee

My Raja, to eliminate false doubts from your mind, I would relate a story. There was one Gainde Khan Dogar, whose wife was known as Fateh Mati in the world.(1)

He was deemed to be very wealthy in view of his great number of buffaloes, whom he looked after very diligently.

He kept a few herdsman who used to bring the herd back in the evening.

The woman fell in love with one herdsman and lost all her senses.

She would go across the stream everyday and come back after making love.(3)

Chaupaee

One day Dogar got the wind of this and instantly followed her.

When he saw her revelling in sex-play, he flew into a rage.(4)

Luxuriating so excitingly they fell into sleep and became unaware of environs.

When he saw them sleeping together, he took out a sword and killed him.(5)

Dohira

After cutting the head of the herdsman, he sat down concealing himself. When the warm blood touched her, she woke up and got scared.(6)

Chaupaee

When she saw her friend without head, she became furious.

She took out a sword and went round to annihilate anyone coming her way.(7)

Dogar was hiding and not visible. In spite of search she could not find anyone.
After washing away her friend in the stream, she swam back.(8)
After crossing the stream she came home and lie down as if a reptile had bitten her.
Soon after Dogar came, but poor girl did not know the secret.(9)
A. year lapsed like this, and after one year, one day came,
When Dogar requested the woman to do him a favour,(10)
'Please lady do me an errand and get me milk-butter from home.'
Woman said, 'I will not go because in the dark I get scared.'(11)
Dogar said, 'I am very much distressed, remember that day,
'When you had gone across the stream and after washing away your friend came back home.'(22)
Hearing this she was perturbed that he knew all her secret.
'Then why not kill him now and declare that some thief had murdered him.'(13)

Dohira

In the house when it was dark, she took the sword out,
To kill her husband she struck fifty times in the dark.(l4)
But, observing the glitter of the sword, he had already hidden himself under a buffalo,
And cheating thus saved himself of any injuries.(15)
She went and swam across the stream where she had washed away her friend.
She could not hurt her husband but she depicted no remorse.(l6)(1)

Thirty-sixth Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction.(36)(695)
To be continued.

Chritar Thirty seven
Tale of Gainde Khan

Dohira

The Minister of the people, after pondering over,
Related the thirty-sixth Chritar with due amends.(1)

That Dogar, very shortly, killed his woman,
By putting a rope around her throat.(2)
He had tied the rope at the rooftop of the hut,
And, himself climbing over the roof, started to shout.(3)
He called all the people and showed them the injuries on his body,
And then he showed them the body of the woman and cried aloud.(4)
'When the woman saw my injuries, she became very worried.
'Pushing me on one side she put rope around her (throat) and headed towards the heavens.(5)
'Wanting to have her calf, the buffalo had hit me,
'How could 1 explain? It cut me like a sword.(6)

Chaupaee

'Now a beautiful coffin should be arranged for her.
'And digging deep, a grave should be prepared to bury her.
'I will never get married again,
'And would pass life in her remembrance.'

Dohira

After calling the people and putting a nice coffin around,
This bad-character woman was buried.(8)(1)

Thirty-seventh Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (37)(703)
To be continued.

Chritar Thirty eight
Tale of Raj Mati

Chaupaee

The minister related the tale of a woman who was very youthful.
She fell in love with a thief and a swindler and let both of them savour her.(1)
The thief would go during the night and the swindler would make money during the day.
Both enjoyed sex with her but the *fools* did not discern the woman.(2)
The swindler would think the woman was for him and the thief would consider her as his lover.

The woman's secret was not conceived and those simpletons remained in obscurity.(3)

Chaupaee

She embroidered a handkerchief and both of them admired it.
The swndler thought that it was for him and the thief took it granted that she would give him.(4)

Dohira

'The woman loved the thief and, therefore, she gave him the handkerchief.
Observing this swindler was deeply hurt.(5)

Chaupaee

Be scuffled with the thief and snatched the handkerchief.
'The thief had stressed that the woman embroidered that for him, and learning this the swindler flew in a rage.(6)
Screeching their teeth, they pulled each other's hair.
Using their legs and fists they thrashed like the beat of the pendulum of the clock.(7)
When the fighting ceased, both, full of wrath, came to the woman,
Both, the swindler and the thief shouted, 'whose woman are you. His or mine?(8)

Dohira

'Listen, you, the thief and the swindler, I am the woman of one,
'Who is most clever and who maintains greater intellect by dint of his semen.'(9)
Then she added, 'Listen carefully what I say,
'One who wants to call me as his woman must show extraordinary intelligence.'(10)

Chaupaee

'You listen to us now and watch our attainments.
'The one who displayed an higher aptitude through his semen, you declare him as your husband.'(11)
After announcing this, swindler went to the town and approached a shop.
He saw a heap of gold-coins there and addressed the Shah.(12)

Dohira

He spoke very Politely and said 'Oh My Shah
'Do you want to trade these gold coin with me?'

Madan Rai, the swindler, had said this after careful reflection,
'Let us do a deal. You give me Gold coins in exchange of coins rupees.'(I4)
When the Shah listened to the preposition, he brought out the coin
The swindler looked at the coins and checked the dates of minting. (15)
He left the coins there, picked up the bag, started to beat the Shah.
And began to shout very loud, 'I do not want to sell the coins.'(l6)
People gathered around and saw them in altercation.
They were surprised to see them in scuffle and asked the reason.(17)
'Why are you fighting, tell us the whole story.'
They caught hold of them both and told them to go to the Quazi, the priest arbitrator.(18)
The swindler readily agreed and taking the Shah with him left for the Quazi.
With great distress he requested the Quazi to do the justice.(19)

Dohira

The Shah too, in agony begged the Quazi,
And asked him to do full justice.(20)

Chaupaee

'Listen Quazi; listen to our accounts, keeping in mind the honour of Allah.
'God, Almighty is all perceptive and hope He will facilitate us.(22)

Chaupaee

Then the Quazi pondered over and addressed both in the gathering.
'The person who tells the date of minting will take over the coins.'
As the Shah did not know the date of min ting, he closed his eye and kept his mouth shut.
Then he cried incessantly and complained 'Oh God why have you done this to me?'(24)

Dohira

(Swindler,) 'There are one hundred Akbari coins and two hundred Jehangiri,
And four hundred are there of Shahjehani which any person can come and confirm.(25)

Chaupaee

When the coins were checked in the assembly, they were found as

the swindler had predicted.
Therefore the Quazi confiscate all those and gave them to the swindler.(26)

Dohira

The swindler praised the Quazi all over the town and said,
'To day he has done the justice according the Holy Book.(27)

Chaupaee

'The swindler took the coins to his house and, even, the Quazi could not acquiesce the hidden truth.
She banished the thief from the house as the swindler had turned falsehood into truth.(28)

Dohira

The Quazi had got him seven hundred coins which,
He brought home to the woman.(29)(1)

Thirty-eighth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (38)(732)
To be continued.

Chritar Thirty nine
Tale of Raj Mati

Chaupaee

When the night approached, the thief got up and disguised himself as a dog.
He went to the house of Shah Jehan.
He came across a talkative gossiper there.(1)
The name of the thief was Adal Shah.
He had come to the house of Shah Jehan.
For sake of Raj Mati he reached there, where the Raja of the Rajas was slumbering.(2)

Chaupaee

Drawing the sword out, the thief killed the gossiper.
He took away his red turban and broke an egg on the sword.
The Shah took off his trousers and turned over his clothes in his hands.
Then he pondered over, how, for the sake of a woman, the brawl had

developed.(3)

Dohira

As the semen had fallen on the Shah's trousers, it was taken off.
And the thief took care of the red turban and all the clothes.(4)

Chaupaee

The thief now sat down and narrated, 'There was one thief and there was one who was worthy of hanging (swindler),
'They used to manipulate a woman. Both claimed that she was there to appease their minds.(5)

Dohira

'During the day, the thief made love with her whereas the swindler Went out to defraud.
'At night the thief would go to steal and the swindler would come to meet her.(6)

Chaupaee

'A row erupted on account of a handkerchief and the swindler managed to get seven hundred gold-coins.
'Then came the turn of the thief and 1 am going to tell you his story,(7)
'That thief, then, came to the honourable's house and despatched the gossiper to the angel of death.
'He took with him the red turban and other clothes and talked to the Shah.(8)

Dohira

'One who took the red turban, made the trousers to be taken off,
'And saved the life of the Shah, the woman should go to him.(9)
'The one who, with red clothes, reached the place where no one else could go,
'And the one who saved the life of the Shah, the woman should be given to him.'(10)
Next day the court settled and the Shah assigned that woman to the thief.
(People) praised this very much and gave lot of wealth to them.(11)

Chaupaee

The justice brought back Raj Mati, and the swindler was banished,
And all this transpired through the murder of the gossiper and the stealing of the clothes.(l2)(1)

Thirty-ninth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (39)(744)
To be continued.

Chritar Forty
Tale of Diljan Mati

Dohira

There lived a Jat (peasant) in the jungle along with is quarrelsome wife.
She never did what he told her to do, rather she swore at him.(1)

Chaupaee

Sri Diljan Mati was her name and the husband was known as Achal Dev.
He was always scared of her and never tried to beat her.(2)

Dohira

Where there is the confluence of the rivers Beas and Satluj,
They used to lived there; he was the headman of the place.(3)

Chaupaee

Whatever the husband wanted to do, the wife would not let him.
What he did not want to do, with due care of his honour, she would do it.(4)
The day for commemoration of his dead parents came, and he wanted to solemnize the occasion for his father,
He conveyed her his intention negatively, not to observe the day, but she insisted must to adhere (to the ritual).(5)
Arrangements were made for the commemoration and the Brahmin priest were called for meals.
The husband told like this, 'These priest should not be given any alms.'(6)
'No' she said without any hesitation, 'I will definitely give each one of them a coin of takka.
'Don't check me as I will definitely give them alms and I will shave your head off (put you in shame) and blacken your face (for thinking meanly)'.(7)
All the priests were entertained with meals and they bid farewell with meals and they bid farewell with sufficient amount of money.
He, then, told his wife to observe the tradition of Shastras.'(8)

Dohira

The stream near the village was so fast, she had never conceived
Never harking to anyone, the woman put herself in trouble.(9) .

Chaupaee

The Jat was rightly furious and planned to get rid of her.
He determined to kill her in water and, thus, become free of the daily skirmishes.(10)
He designed a scheme and asked her not to go to her parental home,
As, he had suggested that he would give her a rope (to cross over the stream) but she said that she would definitely go and would go without the rope,(11)
Along with the woman, he reached the bank of the stream and the Jat asked her, 'Listen to me,(12)
'My beloved, I request you to go across on a boat.'
The woman said, 'No, I will go across by holding the tail of a bull.'(13)

Savaiyya

In the morning, the stream was roaring and the people came there to watch,
Dreaded, the mother-in-Laws did not turn up, and the sister-in-laws turned back from the thresholds.
The neighbours turned away to their houses as all were puzzled, 'What sort of a woman is she?
'If one asked for a glass of water, she would throw stone on you. Rather than a woman she behaves like wrathful lioness.'(l4)

Dohira

Holding the tail of a bull, when she jumped into the water,
All shouted to hold the tail very tightly.(15)
But when she heard this she let the tail loose,
And swearing loudly departed to the domain of angel of the death.(16)
Thus getting rid of that quarrelsome woman Jat came back home,
How can a man, who is married to such a woman, live peacefully.(17)(1)

Fortieth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction.(40)(598)
To be continued.

Forty one
Tale of Preet Manjri

Dohira

In the city of Shah Jehanpur there was the wife of a silk-weaver.
In the City a he showed, I am going to narrate that with due amends.(1)
What Chntar she showed, I am going to narrate that with due amends.(1)

Arril

Preet Manjri was the name of the woman,
And the man was known as Senapatti.
She had fallen in love with one person named Veer Bhadar,
She sent her maid and called him to her house.(2)

Chaupaee

She loved him intensively and, in due course, had commenced to have sex with him.
Incidentally her husband appeared and she hid the friend in large earthen pitcher.(3)
She put two melons in the pitcher; one was cut and the other whole. After taking the pulp out, the shell was put on his head and the other whole was put on top of it.(4)
In the meantime silk-weaver walked in the house, he sat down on the bedstead and showered love.
He said to the woman what ever she had brought that for him to eat(5)
When she heard him say so, she cut the melon and gave him to eat. The friend got scared that the woman might kill him now.(6)
But she cut the melon, enabled him (husband) to eat and then had sex. After making love she sent him out. Then she got the friend out and they sat down on the bed.(7)
She made love with him and the foolish husband could not discern. She again had sex with him and no one could detect.(8)(1)

Forty-first Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (41)(765)
To be continued.

Chritar Forty two
Tale of Rustam Kala

Dohira

A Muslim Peer priest used to live in the city of Multan; having no was worried about his old age.(1)

Arril

His wife's name was Rustam Kala and he was known as Sheikh Inayat Being too old, he could not make love and right at the commencement, getting tired, he used to fell down.(2)

Chaupaee

One day the woman went to the Peer and, incessantly crying, narrate her afflictions.

She requested for one clove and declared herself to be pregnant.(3)

She copulated with the god-man and, forcefully, got herself pregnant. After nine months when a son was born, all the disciples spread the rumour,(4)

Dohira

'When the Peer had given her his blessings along with a clove in her hand, 'A son was born to her through his benevolence.'

Forty-second Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (42)(769)
To be continued.

Chritar Forty three
Tale of a Slave

Dohira

After arranging some errand, a Pathan went to the West.
There he bought a slave who was as cunning as a devil.(1)

Chaupaee

The Pathan married a woman, slept with her but did not love her.,
The slave told her that her husband's testicles are worthy of chewing.(2)

Arril

The name of the pathan was Mirza Khan.
His wife was known as Lady Sankhiya.
They used to live in Ghazipur.
With due amends I am telling you their story.(3)

Dohira .

One day the slave said to him like this,
'I have heard that this woman is a witch, why do go near her?'(4)

Arril

The slave went to the women and told
'I am your well wisher, and that is why I have come,
'When your husband is sleeping joyfully,
You go and try to chew his testicles.'(5)

Chaupaee

Then the slave went to the master and said, 'Listen my Lord, I want to tell you,
'When she wil1 see you sleeping, she will bite your eggs.'(6)
The Pathan listened carefully but asked nothing from her.
When he took her into the bed and went to sleep, he recollected this.(7)
The woman started to grope his eggs. The husband took out a sword,
And killed the woman, and ruined himself too.(8)

Dohira

Khan and Pathani (the wife) both died to become ghosts.
Being taken in by the gossip of the slave both were ruined.(9)(1)

Forty-third Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (43)(783)
To be continued.

Chritar Forty-four
Tale of Tilik Manjri

Chaupaee

In the city of Odchhe, a Banyia, moneylender, used to live; he was very wealthy.

Tilik Manjri was his wife, who had stolen beauty from the Moon.(1)

Dohira

There lived a Raja, who was the epitome of beauty,
And, even, the Moon and the Sun were envious of him.(2)

Chaupaee

When that woman saw him, she was astounded and lost all her sens
She fell in love with the Raja and called him to her house.(3)
Raja Bir Ket made love with her and provided her with immense exhilaration.
She slept with him pleasantly and indulged in various types of sex-acts.(4)
While she was playing about, her husband came, and she enclosed him in huge box.(5)
She told her husband, 'My dear, listen to me,(96)

Dohira

'My friend and your thief are shut in this box,
'You open it and do whatever you like.'(6)

Chaupaee

When the Raja heard, he was very much scared and thought, 'This woman would get me killed today.
'They will open the box and with the sword they will murder me.'(7)
She gave the key to the Banyia and, with folded hands, requested,
'Please open the door of the box believing my talk to be true.(8)

Dohira

When, taking the key in his hand, Banyia was going to open the box,
Then that woman said to her husband like this,(9)

Chaupaee

While slapping on his head with her hands, 'Have you lost your senses?
'If I had made love with him, then would have I told you?'(10)

Dohira

She talked with such a confidence that the idiot left her alone.
And then she took the Raja out and had heartfelt enjoyment with(11)
After taking ample of pleasure, she sent him to his house,
And then embraced the Banyia blissfully as well.(12)(1)

Forty-fourth Parable of Auspicious Chritars

Conversation of the Raja and the Minister,
Completed with Benediction. (44)(795)
To be continued.

Chritar Forty five
Tale of Raj Mati

Chaupaee

One Jat, peasant used to live in Delhi. His name was Naino.
He had a quarrelsome wife whom he adored extremely.(1)
The name of the wife of Naino Jat was Raj Mati.
She lived in the city of Jehanbad; she was very rich and pretty.(2)
She was sent for shopping and was given a rupee in her hand.
She met a Yogi, who made her naked and had sex with her.(3)

Dohira

His disciples opened the knot (of the scarf) and stole her rupee,
And in its place, tied down some dust.(4)

Chaupaee

After making love the woman got worried about the shopping.
Being too ashamed, she did not notice the dust tied in the corner of her scarf.(5)

Dohira

Without doing shopping she came back to her husband.
When she opened the knot, she found the dust there.(6)

Chaupaee

(She said,) 'You gave me one rupee and sent me for shopping.
The rupee has fallen on the way, and I was embarrassed to see the people watching.(7)

Dohira

'To save myself from embarrassment I tied down some dust.
Out of this now you can search and take out the rupee.'(8)
The foolish husband did not acquesce, and started to search
When he could not find, without discernment, he just kept quiet.(9)(1)

Forty-fifth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,

Completed with Benediction. (45)(806)
To *be* continued.

Chritar Forty-six
Tale of Noor Bibi

Dohira

A Quazi in Kashmir had a wife,
Who was adept in magical charms, incantations and the faculty of occult.(1)

Chaupaee

Her husband's name was Adal Mohammed, and he was very proficient in executing justice.
The wife was known as Noor Bibi, and many people used to make love with her.(2)
Once she was having sex with a Jat without any consideration of the Quazi. Right at the same time Quazi came; she hid the friend under the bed.(3)

Dohira

She started to read Quran and had made Jat to hide underneath the bed.
She charmed the Quazi by showering the love-arrows through her eyes.(4)

Chaupaee

Quazi sat down on the bed and then made love with her.
She felt no shame, and down there Jat started to count the strokes.(5)

Dohira

After making love she sent away the Quazi,
Then she got the Jat out from under the bed and hugged him.

Chaupaee

She said, 'My friend listen to me, I have beaten Quazi enough,
'I hit him with a shoe, that is why there was excessive noise.(8)
(He replied,) 'It is true 1 heard the noises too.'
Scratching his head he left for his house and could not discern the mystery.(9)(l)

Forty-sixth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (46)(813)
To be continued.

Chritar Forty seven
Tale of Baadal Kumari

Chaupaee

This is a story, which we heard with our own ears. In Haryabad a woman used to live.
Her name was Baadal Kumari; she was known all over the world.(1)
She invited a Mughal at her house and served him dainty foods.
She invited him for making love then she beat him with shoes (and he fainted).(2)
After beating Mughal she ran out shouting, hearing which people gathered.
She told them that he had choked with a piece of loaf in his throat.(3)

Dohira

When the Mughal regained consciousness, he hung his head,
He was so much ashamed that he could not speak.(4)
The woman told, 'I have saved you by giving you cold water.'
And acting this way, she made him to go away.(5)

Forty-seventh Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (47)(8168).
To be continued.

Chritar Forty eight
Tale of No or Jehan

Dohira

Emperor Jehangir had Noor Jehan as his Begum, the Rani.
Whole world knew she was quite domineering over him.(1)

Chaupaee

Noor Jehan said to him like this, 'Listen, Jehangir, my Raja,
'Me and you go for hunting today and would take all the women with us.'(2)

Dohira

Acquiescing to her request, Jehangir set out to go for hunting,
And reached the jungle with all the lady-friends.(3)

The ladies in their red clothes were looking so attractive,
That they were penetrating the hearts of both, the humans and the gods
In new clothes, pristine youth, unique features,
And distinctive ear-wears, they were all looking exquisite.(5)
Some fair and some with dark complexion,
All were complimented by Jehangir.(6) .

Chaupaee

Some women were riding the elephants and all were holding rifles in the hands. They were gossiping, talking, and were bowing their heads to Jehangir.(7)
Some were sitting with their folded hands; they did not let any deer to pass through.
Some were sitting on the backs of the bullocks and some were on the backs of the horses.(8)

Dohira

Some drew out the guns and some swords,
Some were holding the spears and some bows and arrows.(9)

Chaupaee

First the dogs were let loose to chase the deer, then were sent the tiger after them.
Then hunted the wild horses and all that was done because he loved Noor Jehan very much.(10)
Holding a gun, Noor Jehan, as well, killed deer, antelopes and bears. Also a number of animals killed by the other begums reached the heaven.(11)

Dohira

The deer were so affected by the looks of the Begums,
That they, without any hits, sacrificed their lives.(l2)
Those who were struck with sharp swords could be saved,
But the ones, who were pierced by the arrows through female eyes, could not be.(13)

Chaupaee

A number of ladies rode the horses and injured the deer,
And a few poor fellows lost their souls and fell down just effected by the arrows out of the female looks.(l4)

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The hunting was proceeding thus, when a huge lion emerged.
The Emperor heard the roar, as well, and all the ladies gathered round him.(15)

Dohira

A shield (of protection), with the buffaloes, was created at the front,
And then followed the Emperor and the Begums,(l6)

Chaupaee

Jehangir aimed and shot but could not hit the lion,
The lion was infuriated and jumped towards the Emperor.(17)

Dohira

The she-elephant ran away. Noor Jehan was stunned.
When Jodha Bai noticed, she aimed and shot the gun.(18)

Dohira

When the bullet hit, the lion breathed its last,
She came forward and made obeisance to the Rani three times.(l9)

Chaupaee

The Emperor was delighted that she had saved his life.
He expressed his gratitude to her for rescuing him.(20)

Dohira

When Noor Johan's friend talked to her about this episode,
Jehangir was eavesdropping too.(21)

Chaupaee

'A person who can kill a lion, to that person what is a human being?
'God be benevolent and one must be fearful of such a person.'(22)

Arril

When Jehangir heard this, he flew into rage and shook his head.
'One should not go near such a woman, as one could lose one's life.'(23)

Chaupaee

After hearing this, Jehangir was dreaded, and he became fearful of women.
'One who kills the lion instantly, how can a man encounter her,' (he thought).(24)

Dohira

'Plenty of Chritars are there in females; no one can perceive them.
'They do whatever they like; all transpires the way they wish.(25)

'She saved her favourite by killing the lion with one stroke.
'The ladies attain variable characteristic within a few moments.'(26)
Emperor Jehangir became gloomy in his mind,
And, then on, always remained cautious of women.(27)(1)

Forty-eighth Parable of Auspicious Charitars
Conversation of the Raja and the Minister,
Completed with Benediction. (48)(843)
To be continued.

Charitar Forty-nine
Tale of Nand Mati

Chaupaee

A female barber lived in Anandpur, she was known in the world as Nand Mati.
Her husband was a simpleton and he never constrained his wife.(1)
Lot of people used to come to her house, and every day she made love with them.
That fool always remained with us whole day and never checked his wife off.(2)
Whenever he came back home, his wife would pronounce,
'He is not induced by the modern-day influences, as he has been endowed with noble destiny.'(3)

Dohira

Every day she chanted same words that he was a saintly figure.
And he was true disciple of the Guru, and had not been effected by the contemporaries.(4)

Chaupaee

The fool used to get flattered on hearing this and started to designate himself as a saint.
She was always relishing with her lovers and he never opened his mouth to reprimand her.(5)(1)

Forty-ninth Parable of Auspicious Charitars
Conversation of the Raja and the Minister,
Completed with Benediction. (49)(850)
To be continued.

Chritar Fifty
Tale of Pohap Manjri

Chaupaee

A Rani used to live in Odchhe; she was known in the world as Pohap Manjri.
There was none other like her, and all the ladies were envious of her.(1)
God had bestowed her with beauty; even the Raja had fallen for her.
Be did whatever she ordered for and without asking her he would never act.(2)
Rani ruled the country and Raja became like a Rani.
The people would act the way the woman commanded, and no one lent ear to the Raja.(3)

Dohira

Rani governed whereas no body listened to her husband.
Whole world transformed Raja into a Rani.(4)

Chaupaee

Rani took total control of the Raja as she had won him through charms and incantations.
Whenever she wanted she made him to get up and whenever she wanted she called him over.(5)

Dohira

Coming across a very handsome man, she cast away all her wisdom.
And disguising herself as a man went to his house.(6)

Chaupaee

In the meantime Raja came and was very perturbed not to see her
The maid let him not sit down and told him,(7)

Dohira

'You have misconstrued some thing, on account of which she has told us,
"Do not let Raja into my house as he has humiliated me."(8)

Chaupaee

The Rani then enjoyed the sex and came back to her house.
The maids told their deception and pleased the woman.(9)
Rani rewarded them sufficiently and they praised her in various ways,
'You, my maids, are very sympathetic and you have saved my honour.'(10)

Dohira

With great humility, Raja got Rani to come to good terms.
He started to love her even more but did not grasp the mystery.(11)
The ruler who is not diligent, and trusts a woman,
Who is attached to another person, is ruined through her.(l.2)
Win the confidence of others but never divulge your secrets.
Prevailing like this, Raja can rule with bliss.(13)(1)

Fiftieth Parable of Auspicious Charitars
Conversation of the Raja and the Minister,
Completed with Benediction. (50)(833)
To be continued.

Chritar Fifty-one
Tale of Sheel Manjari

Chaupaee

In the country of Marwar a Shah used to live. He dealt with a lot of wealth
He used to earn by giving money on interest but he also, considerable donated in charities and alms.(1)
His wife Sheel Manjari was very cool-hearted, she was the embodiment, the Sun and the Moon.
But she lived by adoring her husband, and would not sip water even without his sight. (3)
Because her husband was very handsome; he was as if, God's special creation.
His name was Udhe Karan, whereas wife was known as Sheel Manjari.(3)

Dohira

The Shah's features were very attractive,
And without the care of the world, the women would fall for him.(4)

Chaupaee

Fascinated by his looks, one woman was extremely captivated.
She pondered over what to do to win over the Shah.(5)
She created friendship with Shah's wife and declared her as her righteous sister.(6)
'Listen, you the wife of Shah, I tell you tale which would eliminate

you ego.
'The way your husband is handsome, my husband is very pretty too.(7)

Dohira

'There is no unlikeness between your and my husband.
'Let us try and ascertain who is he, whether *your* husband or mine.(8)

Chaupaee

'Today, in the afternoon, I will bring my husband and show him to you.'
The Shah's wife did not perceive and she became eager to see her husband.(9)
That woman, then, told the .Shah, 'your wife is of bad character.
'I will show you her deception, and for that you become my friend.(10)
'Acting as my friend, you come to me and, then, observe your wife's vile Chritar,
'While making you to stand near me, I will tell her that my husband has come.'(11)

Dohira

'When, through the open window, she sees you with eyes wide open,
'You, then, determine in your mind to judge her conduct.'(12)
Leaving him there, she went to his wife and said,
'My husband has come, you can see him to your entire satisfaction.'(13)

Chaupaee

She attentively listened to her and looked out ofthe window.
The Shah watched all the happening and thought his wife was of bad character.(14)
'I considered my woman as trustworthy, but this woman enlightened me.'
He abandoned loving his wife and created friendship with the other woman.(15)

Dohira

She deceived Shah through such a vile Chritar,
And making him to break with his wife, she won him over as her paramour.(16)(1)

Fifty-first Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (51)(879)
To be continued.

Chritar Fifty-two
Tale of a Daughter of Raja Vijay Singh

Chaupaee .

In Northern Province, there lived a great Raja who belonged to the Sun Clan.

Indra Prabha was his senior Rani and his own name was Raja Vijay Singh.(2)

Dohira

They had an extremely beautiful daughter who was adjudged as exquisite as the Cupid.(2)

Chaupaee

When she attained full maturity, her father though of taking her to (River) Ganga (for pilgrimage),

Where all the big Rajas used- to come, and, perhaps, they would come across a suitable match for her.(3)

Walking and walking they reached Ganga, along with a number of ladies. They paid their respects to the Ganga to cast off their profanities of the life theretofore.(4)

There had come many a magnanimous Rajas who were presented to the princess.

She was told to have a look on them; whomsoever she liked, she would be betrothed to.(5)

Dohira

She observed most of the princes, deliberated sincerely,

And said that she would get married with Subhat Singh.(6)

All the other princes were filled with jealousy,

As they had pondered to get married with her and take her away.(7)

Chaupaee

All the princes flew into rage on her decision and put their hands on their

arms,

And declared that, without fight, they would not let her go.(8)

The Raja called the priest over and invited Subhat Singh.

He requested, 'Be benevolent to me and get married to my daughter as per the Vedic rites.'(9)

Dohira

Subhat Singh, 'I already possess a woman whom I consider as my wife.
'Therefore, even insisted upon, I will not marry second time.'(10)

Chaupaee

The priest told the Raja, 'Subhat Singh does not want to marry her.
'Carryon your efforts and get this princess married to some one else.'(11)

Dohira

Then the princess told her father,
'Whosoever wins in the war, shall marry me.'(12)

Chaupaee

Then the Raja informed all of them and, himself, commenced preparations for the war.
He announced, 'Whosoever wins the war, will marry my daughter.'(13)

Dohira

Hearing this pronouncement the princes were pleased,
They thought that the one who won, would marry the girl.(14)

Chaupaee

They all got ready for fight and came to the Banks of Ganga,
They all looked magnificent with armours on,
And sitting on the horse-backs, they made them to dance.(15)
The elephants roared, horses neighed and the brave ones came out dressed in armours.
Some took out swords; they wore clothes in saffron colours.(l6)

Dohira

Some put red clothes on and girded the swords around their waists.
They declared, 'The one who fights at the Bank of Gangs will go to the heaven.'(17)
Some Rajas along with their armies marched forward with the beats of the drums.
Most of them came to fight with great ambitions in their minds.(l8)

Chaupaee

Then the Princess called all her friends and showered praises on them,
And said, 'Either 1 will marry Subhat Singh or I will lay life fighting on the Bank of Ganga.'(19)

Dohira

Then the damsel told all her friends like this,
'I will send all those invincible warriors to the hell today.'(20)
She gave arms to all the friends and put arm ours on them,
And beating the drum, herself, she came and stood there.(21)

Chaupaee

She climbed on a chariot and distributed the warfare arms to all.
She made the horses to dance in the field and, even, the gods came to observe.(22)

Dohira

Like the black clouds, armies appeared.
Hearing the news of swayamber for the selection of the bridegroom, fully adorned, the princess arrived.(23)

Chaupaee

The ruinous war was ensued and the braves enacted the war dance.
With fully stretched bows, they came into action and dying braves yelled for their mothers.(24)
When an arrow hit some one, that brave departed for heavens.
When some one received the stroke of sword, he got his head severed.(25) Some became the victims of her dagger as she did not consider anyone of them credit worthy.
All the gods were watching from their aero-chariots, how rapidly the intrepid were annihilated.(26)

Savaiyya

Admiring the beauty of the princess, the braves swarmed the place from all the sides.
The valiant ones on the horsebacks and elephants marched ahead.
When the Raja drew his sword, some of them, to protect their honours, jumped forward,
Like the devotees of Rama proceeded to get rid oftheir vices.(29)
A few very brave, being cut down, were thrown over by the princess.
And those who could not lay hand on the princess, they killed themselves through their own daggers.(37)

Dohira

Then came princes of Ajmer and Mewar along with their enormous armies.

They approached place with spears in their hands to win the princess.(37)
Bikat Singh of Ajmer and Amit Singh had won over many battles,
They had never turned their backs and had won numerous campaigns.(38) They both marched after consolidating their armies,
They blew various trumpets but when faced the princess, they, along with their armies, were annihilated.(40)
Raja of Boondi came forward. He had cut great many Singhs.
The Raja of Ujain praised him as a great winner in the world.(41)
When he saw princess coming towards him he took arms in his hand.
But in extreme fury, princess finished him along with his army in no time.(42)
Then follows the details of all the princes of various cities and lands who came forward to win and marry her. But they were beaten and defeated critically and annihilated by the princess.
When all the warrior were killed, then came the turn of Subhat Singh.
She told him, 'Either to come forward and fight or admit the defeat and marry me.'(82)
When Subhat Singh received this challenge, he flew into a rage,
'Either I become a coward to fight with a woman or, being scared, I should marry her.'(84)
Subhat Singh along with huge army laced with superior arms marched forward.
In his army he had, fully armed and in armours, very brave Sardars.
Some gave tough fight and some fell down being injured through the pnncess.
And some fell down like ascetic smeared with ashes do after drinking excessive cannabis mixture.(85)
Three million foot soldiers were killed and thirty three hundred thousand chariots were destroyed.
Twelve hundred thousand chariot-drivers were killed and great number of elephant-drivers had fallen down.(87)
Subhat Singh alone was saved but none of his companions survived,
And also all his horses, elephan ts and chariots were destroyed.(88)
The woman had dreadful skirmishes with her (future) husband,
And to witness these even the Sun and the Moon came down in the field.(89)
Through all the four watches, she had been fighting with her (future)

husband,
Till the time Sun set and the Moon had appeared.(91)
The lady killed all the four horses and cut of both the wheel of the chariot
She cut off the husbands flag and threw it on the ground and sent the chariot-driver to the hell as well.(97)
Then she hit Subhat Singh with an arrow and made him to faint and disguised herself as his wife.(98)
She climbed down the chariot and brought water and said in his ears
'Listen my Master, I am your wife, and love you more than my life.'(99)
With sprinkling of water Subhat Singh regained consciousness,
But he could not perceive, who was his foe and who the friend,(100)
When he heard her pronouncement, he thanked his luck,
And thanking her earnestly, he asked, 'Why have you come here?'(101)
'Listen my Raja, I have abandoned all modesty to come to you,
'I thought if I live, I will bring you back, and if dead, I will die with you own you.'(102)
The Raja moved his eyes and said to her,
'Come on ask for what do you want, 1 will grant you the boon.'(103)

Chaupaee

'When I found you alive, I thought God has granted you a new life.
'Now, eliminating all your doubts, you marry me once again.'(104)
Whatever she asked for, the husband agreed to, as being afflicted could not distinguish between the reality and the illusion.
The woman, by rubbing stones created fire and had fo circumambulations (to solemnise marriage).(105)
Then she said, 'Listen my Master, listen to my affliction,
'I am very much irritated by the sexuality. Without you I have been tormented by it.'(106)
'Now you get up quick and have sex with me and forgive my failings'
Then the Raja made love with her and eliminated all her anxiety,(107)

Dohira

The Raja performed sex clinging to her and she hugged him again and again

All their agonies were eradicated and then exhilaration was enhanced.(109)

Dohira

By conducting a forceful war, the woman annihilated all the princes
And, with the beats of the drum, effected Subhat Singh as her husband (110).
She killed great many elephants and snatched the rights of many Rajas.
By staging pious swayamber, took Subhat Smgh as her husband.

Chaupaee

She killed numerousous Rajas of the Ian and annihilated many enemy armies elephants and horses
She did not fear of any brave. She won over Subhat Singh and made love with him(112)(l)

Fifty-second Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (52)(991)
To be continued.

Chritar Fifty-three
Tale of Vijay Kunwar

Chaupaee

There used to live a Rani, whom the world has known as Vijay Kunwar.
She was the daughter of a big Raja and there was none other like her.(1)
She saw a handsome man and the Cupids arrow went trough her body.
She was entrapped in his splendour and she sent her maid to invite him.(2)
She enjoyed sex with him and had various sex-plays.
When the night had gone two watches, they ravelled again.(3)
They would get up from the sleep and make love.
When one-watch was left.,
The maid would wake them up and accompany him to his home.(4)
This way the lady used to call him everyday and send him back at the day break.
Whole night she used to indulge in sex and no body else could discern.(5)
One day she called him and after sex-play bade him to go.
The maid was in deep slumber and could not accompany him.(6)
The lover left the place without the maid and reached where the watchmen were posted.
His bad time had come but that idiot did not grasp the mystery.(7)

Dohira

The watchmen asked who was he and where was he going.
He could not reply and started to run away.(8)
If the maid were with him, she would have replied.
But now the watchman chased him and caught him from his hand.(9)
The spreading rumour reached the Rani, and she felt herself being Pushed towards the hell.
'Your paramour has been apprehended being labelled as a thief and all your secrets are going to be exposed.'(10)
Rani, in desperation, hit her hands and pulled her hair.
The day when one's companion is taken away, that day becomes most agonizing.(11)

Dohira

To avoid social ignominy, she sacrificed her love and could not save him,
And he was killed and thrown in the River Satluj.(12)

Chaupaee

She told every body to announce that he had come to kill the Raja.
He was killed and his body was washed away in the river and the secret remained undisclosed.(13)(1)

Fifty-third Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (53)(1004)
To be continued.

Chritar Fifty-four
Tale of Baal Mati

Dohira

The minister had narrated the fifty-third tale.
Now, as the poet Ram says, a series of other tales begin.(1)
Then the Minister expounded, 'Listen to the tale, my Master.'
Now I narrate the Chritar of a woman.(2)

Chaupaee

Chanbha Jat used to live here; he was known to the world as a Jat (peasant),
A man called Kandhal used to pursue his wife but he could never check her.(3)

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Dohira

He had only one eye and, due to this, his face looked ugly.
Baal Mati always addressed him jovially and called him as her Master.(4)

Chaupaee

At night Kandhal would come and they would indulge in sex-play.
If the husband awoke, she would place her hand on his eyes.(5)
With hand on his eyes, that idiot would keep sleeping thinking, still it was night time.
One day when he saw the lover leaving, the one-eye blind flew into a rage.(6)

Dohira

He took out his sword and stepped forward.
Then he (the friend) pinched some sand and threw in his eyes.(7)
He became blind and kept sitting and the lover ran away.
Thus listening to the tale of one-eyed man, the Raja was much please.(8)(1)

Fifty-fourth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (54)(1012)
To be continued.

Chritar Fifty-five
Tale of Roop Mati

Chaupaee

In a country in the North, there lived a Raja who belonged to Sun clan.
Roop Mati was his wife; she was the embodiment of Moon.(1)
That woman was implicated with a low character and the whole world criticised her.
When Raja came to know of this, he shook his head (in dismay).(2)
When Raja investigated, he found her communicating with that man.
He abandoned adoring her and became the lover of some other ladies.(3)
While revelling' with other women he totally disregarded her affections.
He would come to her house every day, would show fondness but would not revel in making love.(5)

Dohira

He had been making love with her during all the four watches of the night,

But now imbued in anger would not luxuriate even once,(5)

Chaupaee

Whenever Raja went out to attend prayers, at that time, her patron would come.
They gossiped freely without any care of the Raja,(6)
As the Raja's door was quite opposite, and the Raja could hear their conversation.
When the friend learnt this, he did not stay and ran away.(7)

Dohira

Seeing Raja in extreme rage, he had immediately darted out.
Rani tried to stop him, but that shameless did not hang about.(8)

Chaupaee

She tried very hard and spent lot of wealth,
But he did not yield and banished her from his heart.(9)
As this now pestered his mind, he would not think of having sex with her. Only the woman knew this secret which, being ashamed, she could not disclose.(10)

Dohira

Then Raja ordered not to give anything to the woman,
And, on the pretext of her friend, deprived her in all respect.(11)

Chaupaee

He presented gold-coins to some and to some he extended his hand in friendship.
He showered love on some and with some women, he made love.(12)

Dohira

He gave expensive clothes to some and to some he handed out wealth.
And through such actions he won over all the maids, too.(l3)

Chaupaee

Thus, all the outsider women he captivated and they all were trammelled.
They all conveyed the secrets to Raja and the one who did not, Raja would not invite her.(14)

Dohira

All the maids became under the control of the Raja,
And whatever they heard from the Rani, they would come and divulge to Raja.(15)

Whenever Rani spoke, the maids showed their concurrence,
But, on the other hand, they would come immediately to inform the Raja.(16)

Chaupaee

One day, the Raja pondered over, and resolved for a design,
'All the wealth of this woman, 1 will confiscate and let her live barely on subsistence.'(17)
One lady who was Rani's maid, used to come and tell the Raja everything.
The woman thought her to be her confidant, but the fool did not know real mystery.(18)
Being elderly she considered that maid like her mother and spent lot of money on her.
But whatever she disclosed to her, she would go and tell the Raja.(l9)
Raja told the maid, 'I will rebuke you and, immediately on her sight, I will get angry.
'Heeding to my wife I will beat you sufficiently and desert you, but she will not understand this secret.'(20)

Dohira

He then added, 'You must remain her confidant.
'And whatever she tells you, you keep on revealing that to me.'(21)
Apparently she became ally of Rani and tried to keep her happy.
Everything she came to learn, she would come and tell the Raja.(22)

Chaupaee

The Raja called a woman, lured her with money,
And asked her to act the way he asked her, pretending as the confidant of the Rani.(23)

Dohira

By giving lot of wealth, Raja had won her over to his side,
And asked her to convey him all the Rani's secrets.(24)

Chaupaee

'Don't give out any of my enigmas but come to me to relate her mysteries.
'You remain as her companion and squeeze her secrets for me.'(25)

Dohira

The Raja wrote a letter to Rani on her friend's behalf,
'Money wise I am very much tight, let me have some cash.(26)

'After leaving my country I have come to a foreign land.
'For sake of our love, please do something and help at the time of need.(27) 'My dear lady, please be considerate, I am forever yours,
'You have others too, but there is none like you with me.(28)

Chaupaee

'Remembering the old days, please do help me and send me some money to spend.
'My love, please do consider for sake of our love and help me.(29)
'My dear Lady, remembering that night, please take pity on me.
'Only you can discern this letter and no other person knows about this.(30)

Dohira

'I did have good days and, now, as you are affluent,
'Please be kind, help me and render me some help.'(31)
Without thinking over, the foolish lady at once sent him lot of wealth.
Raja used the wealth for his purposes and the woman thought it had gone to her friend.(33)

Dohira

The woman thought the wealth would have reached her man.
But the idiot did not realise that her husband had stolen it.(34)

Chaupaee

The woman lost the wealth for sake of her love and missed her husband's love too.
Raja started to squeeze more wealth out of her and this way made fool of her.(35)

Dohira

The man who loves some one, and uses one's name,
And then that man robs one of one's wealth to undertake his own tasks.(36)(1)

Fifty-fifth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (55)(1 048)
To be continued.

Chritar Fifty-six
Tale of Chandra Kala

Dohira

In the country of Chandra Dev, Raja Chandra Sen used to live.
Chandra Kala was his wife who was as pretty as the Cupid's consort.(1)

Chaupaee

As soon as Chandra Dev went to sleep, she would go to her lover.
She would indulge in sex-play with him and clinging around, sleep with him.(2)
The Raja, on awakening, discovered this secret.
He started to love her many fold, but she could not comprehend this.(3)
Although awoke, he kept his eyes shut, and the foolish lady thought him asleep.
Immediately she departed for her friend, the Raja got up and drew out his sword.(4)

Dohira

Raja got up and disguised him as a woman and kept sword in his hand.
Rani thought some maid was accompanying her.(S)

Chaupaee

He walked stealthily behind but kept sword in his hand.
When she initiated love-making, he resolved in his mind.(6)
As soon as she had clung to the friend to make love, he took out his sword,
And, holding it in both the hands, he struck and cut both of them into four pieces.(7)

Dohira

After killing Chandra Kala along with her lover, he picked her up,
And placed her under his bed.(8)
Keeping them under the bed for some time,
He took out sword and shouted, 'Kill him, kill him.'(9)
'A thief had come to kill me, but (he) hit my wife instead.
'Hurriedly I drew my sword out and killed him too.'(10)

Chaupaee

When people came to inquire, then the Raja narrated the same story.
'The thief raided upon me, I escaped but my wife was struck.'(11)

'When the wife was fatally hurt, I took my sword out,
'And considering my love for the woman, I slew him.'(12)

Dohira

Every body in the town praised Raja,
Because he had killed the thief to revenge the death of the lady.(13)(1)

Fifty-sixth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (56)(750)
To be continued.

Chritar Fifty-seven
Tale of lnder Mati

Chaupaee

In the country of Bang, Raja Bangeswar ruled and he was the Raja of the Rajas.
After some times Raja died and all the state went under the rule of Inder Mati.(1)

Dohira

For some time she preserved her righteousness,
Masquerading as a male she ruled over effectively.(2)

Chaupaee

Years passed by thus, and she won over many enemies.
Once she came across a handsome man, and fell in love with him.(3)
Rani was entangled in this strange affection, which could not be rid off.
At night she would call him quickly and jointly they revelled in making love.(4)
When a few days had passed, Inder Mati became pregnant.
She pretended to be suffering from stomach malady, and no man could discern the mystery.(5)
After nine months, she gave birth to a son, who looked like the Cupid.
She left him at the house of a lady-friend and gave her lot of wealth.(6)
Reprimanding her not to divulge this to anyone, she returned.
What did Rani do and said, no body could perceive the circumstances.(7)

Dohira

The one who had no money and no edification,
Rani's son was handed over to that household.(8)

Chaupaee

Rani, one day called the court and called all the ladies.
She invited the lady with her son as well and in the court she took him and adopted.(9)

Dohira

She adopted the son and no body could fathom the mystery,
And the Female Shastras' Chritar, even the gods and the demons could not comprehend.(10)(1)

Fifty-seventh Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (57) (1069)
To be continued.

Chritar Fifty-eight
Tale of Chiter Devi

Dohira

In a city in Kashmir, there lived a Raja called Biraj Sen.
He had such enormous power, that, even, the god Indra dreaded.(1)
Chiter Devi was his wife who had spurious intelligence.
She was neither gentle nor good at heart.(2)
She asked her cook to give poison to the Raja,
And, in lieu, she promised to give him lot of wealth.(3)
But he did not accede to. Then the woman performed a vile Chritar,
And she invited Raja along with all his ministers for dinner.(4)

Chaupaee

She called in Raja along with the ministers and prepared various types of food.
By stirring, she put poison in the food and all of them were killed.
When Raja had died, she called in the cook.
She forced him to eat and he was killed too.(6)(1)

Fifty-eight Parable of Auspicious Chritars

Conversation of the Raja and the Minister,
Completed with Benediction. (58)(1074)
To be continued.

Chritar Fifty-nine
Tale of Laadam Kunwar and Suhaag Devi

Chaupaee

In the city of Nikodar, one Shah used to live there.
Every body knew that he had two wives.
Their names were Laadam Kunwar and Suhaag Devi and many other ladies used to come to them to take lessons from them.(1)
When the Shah went abroad, they were very much afflicted.
He remained abroad long time and then came back after earning lot of wealth.(2)
When the Shah was to arrive back, both of them prepared dainty foods.
One thought he would come to her and other thought he would come to her.(3)
The Shah was detained in a village on his way and, here, in the house of one lady, the thieves broke in.
When he found the lady still awake, he went to the house of the other.(4)
The first woman thought her husband had come back but, now, had gone to the other.
Both walked out to go and get the husband back to their own house.(5)

Dohira

They both had gone out duly broiling in rage.
And, mistaking the thief as their husband, they apprehended him.(6)

Dohira

They both lit the lamp and looked at him with the intention of recognising the husband.
But, realising him to be a thief, they handed him over to the chief of the city police and got him imprisoned.(7)(l)

Fifty-ninth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (59)(1084)
To be continued.

Chritar Sixty
Tale of Rang Raae

Dohira

Raja Ranthambhaur was very auspicious ruler.
All, the rich and the poor, revered him.(1)
Rang Raae was his wife, who was at the prime of her youth.
Raja loved her exceptionally as, even, the Cupid was ashamed of facing her.(2)
One day Raja went to the jungle,
And embraced Rang Raae and hugged her lovingly.(3)
Raja said to Rang Raae like this,
'The way I have subdued two women, you could not overpower two men.(4)

Chaupaee

A number of days passed by and the Raja forgot about his conversation.
She fell in love with a man who had no beard and moustache.(5)
She disguised him as woman and told the Raja like this, 'My sister has come, let us go and felicitate her.(6)

Dohira

'We go to see her and give her warm welcome.
'Then making her to sit near me, give her lot of wealth.'(7)
Raja came forward and let his woman take seat near her (sister).
With respect, he gave her lot of riches, and many other ladies gathered there, too.(8)
When Raja took seat among them, both grasped each other.
They started to cry loudly and showed great affection for each other.(9)
Rang Raae had disguised the man as a woman,
And made Raja to sit on her right and the lover on the left.(10)
'She is my sister and you are my revered husband, and there is none other as much pleasing to me.'
In broad day light the women deceive and we had to keep shut.(11)
Because the Chritars are unique, and no one can perceive.
Her mysteries no one can grasp, not even the gods and the demons.(12)(1)

Sixtieth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,

Completed with Benediction. (60)(1066)
To be continued

Chritar Sixty-one
Tale of a Shah

Chaupaee

A Shah used to live in Gwalior and he had lot of wealth in his house.
Once, when a thief came to his house and he discussed with his wife.(1)
The Shah told his wife, 'God has not bestowed us with a son.
'What use is all this in our house without a son. Without progeny I feel ashamed of myself.(2)

Dohira

'Listen, my wife, God has not given us a son.
'If God sends a thief, we may keep him as our son.(3)

Chaupaee

'If thief came, we will keep him as our son and will say nothing more.
'If we are both dead, then what would happen to all this wealth. ?'(4)
When the thief heard their talk, his joy found no bounds,
(He thought,) 'I will become the son of the Shah and after his death, I will own all the riches.'(5)
Then their eyes fell on the thief and they became very happy.
'I have been endowed with a grown up son,' and he then hugged him claiming 'my son', 'my son.'(6)
They made him to sit on the bed and served him dainty food.
The Shah's wife announcing, 'My son, my son.' went around and informed everybody.(7)

Dohira

When five officials called in she showed the thief to them,
And told, ' He was roaming around and I have adopted him as our son.(8)

Chaupaee

'God has endowed us with lot of wealth, but we had no issue.
'We have taken him as our son and now you do not punish him.'(9)
The Shah kept on addressing him as his son, but five officials arrested him.
They did not listen to him and put the thief on the gallows.(10)(1)

Sixty-first Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with BenedJction.(61)(1106)
To be continued.

Chritar Sixty-two
Tale of Mahaan Singh

Dohira

In the house of Mahaan Singh, there used to come a number of thieves.
They always stole lot of wealth and took that to their homes.(1)

Chaupaee

A thief came to steal one day and was caught. Mahaan Singh told him to remain firm in his heart.(2)

Dohira

'They (the police) might put a sharp sword above your head,
'But you don't show any dread as I will save you.(3)

Chaupaee

'They might try to take you to kill, as they would have drawn the swords.
'You must remain resolute and, getting fearful, don't reveal any thing.(4)

Dohira

He, then, tied him up and drew the sword.
He, instantly, struck him to injure and then killed.(5)
By killing him he felt no remorse.
He commenced living a peaceful life in his village and no body ever perceived the mystery.(6)(1)

Sixty-second Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction.(62)(1112)
To be continued.

Chritar Sixty-three
Tale of Rani of Raja Parbal Singh

Chaupaee

There lived a propitious Raja called Parbal Singh in the South who

had lot of wealth.
He had a wife whose eyes were very beautiful and whatever she said Raja would do.(1)
As she was very pretty no body could compete with her.
Raja kept her in utmost respect and never spoke harsh to her.(2)
They were known as the rulers of Bangash and they revelled in various love-makings.
But, when Rani saw a handsome man, she was overpowered by the Cupid.(3)
Rani loved him a lot and, then, giving him a lot of wealth banished him I from the house.
She had trained the lover to perform a strange Chritar.(4)

Dohira

She had told him, 'Outside the gate, after discarding your clothes,
'And disguised as a pauper, you remain there standing.'(5)

Chaupaee

When Raja put his foot inside the Rani's place, she killed him with poison. With great distress she declared, 'My beloved Raja has abandoned me.(6) 'What he told me at the time of his death, I am determined to do.
'Raja had pronounced, "The Kingdom should be given to a pauper and it must be fulfilled.(7)

Dohira

'If there is some body very handsome but pauper, and is standing outside the gate of the fort,
"He should be endowed the reign without any hesitation."(8)
'I and you (the minister) will go out and if we come across such a person, 'Then, listen carefully, the reign of the Kingdom will be given to him.(9)
'At the time of the death my husband had willed this and I am telling you so.
'A priest had passed a curse on the Raja that he would become a pauper.(10)

Dohira

'And at his very gate, Raja would take his seat,
'After casting off his Kingship, he would become a pauper.'(11)

Chaupaee

('The priest had told Raja,) "You would stay at the gate for a few

days and try to tolerate the distress
"One day Rani will come and let you have the Kingdom.(13)

Dohira

"You will rule the same way, although your presentation will be different."
'I am telling this the way Raja had communicated to me.(l4)

Chaupaee

'You and me will go out and search the way Raja had willed.
'I can only live in this world if I again possess the Raja again.'(15)
Along with Rani, the Minister went out and established that man as Raja. He was en throned as the Raja of all the land and all the power was handed over to him.(16)

Dohira

Herself killing the Raja she had staged a deception,
And felt much appeased by making the pauper a Raja.(17)(1)

Sixty-third Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (63)(1127)
To be continued.

Chritar Sixty-four
Tale of Dant Prabha

Chaupaee

There lived a Raja named Maingal Singh, who was from the clan of Raghu Wans.
He had a woman in his house, who was, seemingly, carved by the God himself.(1)

Sortha

She was known in the world as Dant Prabha and her beauty was admired by Indara and all the gods.(2)

Dohira

A perfect maid used to live in her residence,
Who was proficient in Vedas, Grammar, Six Shastras, Philosophy and Koka-shastra.(3)
On perceiving her splendour, Raja fell for her,

But, being scared of his women, he could not give her any gift.(4)

Chaupaee

Raja brought a ring and gave it to that maid.
He told her to' say that she had found it being mislaid.(5)
One day Raja had an assembly and called all his women.
He told that he had last a ring.
The maid gat up and said that she had it with her.(6)
'Where did you find this ring?' 'It was lying an the way,
'And I picked it up. Now Raja, please you take it.'(7)

Dohira

'To whom God has given, I let her have too.'
The wife could not discern the deceptian which Raja had played.(8)(1)

Sixty-fourth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (64)(1135)
To be continued.

Chritar Sixty-five
Tale of Wife of Mittar Singh

Chaupaee

A Rajput used to' live in Mahobe city.
In the world he was known as Mittar Singh.
He would not let people go by, and used to rob them after beating.(l)
He looted the cowards, and, those, who' stood fast, he killed them.
After looting all, he used to came and give riches to the woman.(2)
Once, when he went to' rob, he came across a warrior.
While chasing his horse to run fast, he fell aver and the warriors caught him.(3)

Dohira

He tied him up and brought him to' Kaalpi Nagar to kill.
Getting the news, his wife arrived there, too.(4)

Chaupaee

She had been collecting the cakes of horses' dung so that no body could suspect.

She came running fast to reach there to save her husband from hanging.(5)

Dohira

She jerked his (warrior's) hand and took her husband an her horse.
And taking his awn sward she killed him (the warrior).(6)

Chaupaee

Any horse-rider who came forward, she killed him with the arrow.
She did not care far any body, took her husband and brought him home.(7)(1)

Sixty-fourth Parable of Auspicious Charitars
Conversation of the Raja and the Minister,
Completed with Benediction. (64)(1135)
To be continued.

Charitar Sixty-six
Tale of Roshan Raae

Dohira

In the city of Roop, a minister had a daughter.
There was none as pretty as she in all the three worlds.(1)
Along with the beauty, God has endowed her with lot of wealth.
His influence had spread aver all the fourteen continents.(2)
The Shah of the country of Siam had a san,
Who was epitome of god Indra in his splendour.(3)
His name was Sumat Sen and he rushed an a hunting spree,
Along with his hawks and dogs.(4)
Sumat Sen had declared in the assembly,
'Whosoever confront the deer, must hunt.(5)

Chaupaee

'In whose sight the deer came, he should put his horse behind,
'Either he should kill the deer or should never came back to' show me his face.(6)
With the grace of God, a deer came to confront the royal prince.
Then Sumat Singh ran his horse and chased the deer.(7)

Dohira

By chasing and chasing, the san reached the city of Roop,
And seeing the daughter of the minister, he last his perception.(8)

Chaupaee

While eating beetle-leaf she spit towards the prince,
When Sumat Sen looked at her, she felt a great relief.(9)
The prince called her at his house and contentedly had sex with her. He told her that he had come on a deer hunting but, now, was enjoying by making love.(10)
They spent four watches of night cheerfully, and enjoyed the sex overwhelmingly.
They revelled heart fully and rejoiced sex adopting various postures.(11)

Dohira

They both savoured by following the Koka-shastra,
And adopting various positions, which could not be counted.(12)
The night passed and at the daybreak, police came.
They tied him and took him to kill as there was no other way.(l3)

Chaupaee

The soldiers tied the prince up and all the people from the town came to see.
When they passed by the Rajas' palace, the Raja noticed as well.(14)
That damsel called for a Turkish horse and disguised herself as a man.
She adorned hundred thousand worth of ornaments and put on black dress.(15)

Dohira

On seeing him (her) the Raja lost his sensibility.
'Whose son is he? You call him here before me.'(16)

Chaupaee

Immediately getting Raja's order, the attendants came to the daughter of the minister.
'What country have you come and whose son are you? Come our Raja has called you.'(17)

Dohira

'You are the son of which Raja and why have you come here?
'Why are you riding on such a grand horse and why are you dressed in black?'(18)

Chhape Chhand

'Neither I am the son of a Raja, nor I am the ruler.

I have come to see the daughter of your minister.
'In the Shastras and Simritis, basic truths are narrated,
'I have come to understand the gist of those.
'When I have observed those with my own eyes, I will communicate with you
'Without seeing them I cannot adjudge.'(l9)

Chaupaee

Raja said, 'Reveal the secret to me and don't hesitate at all.
'Whatever you tell me, I will preserve it in my heart and will not betray.'(20)

Dohira

'Listen, my Raja, what ever I relate to you, don't disclose to any body.
'I will tell you what ever is written in Shastras and Simritis.(21)
'The land where people label saints as thief and kill them,
'That land soon goes down under (devastation).'(22)

Chaupaee

'The way it is expressed in Shastras and Simritis, I have come to discern that.
'Now we will see whether the earth goes down or not.(23)

Dohira

'Whatever narration I have heard, I have related to you.
'Now you keep this in your heart and please never divulge.'(24)
Listening to the talk he called him near him,
And, immediately recognising, he bade to release the son of Siam.(25)
Along with the daughter of the minister, he gave him many elephants and horses.
Through an Chritar, that damsel made him as her husband, and did not let him any harm.(26)

Chaupaee

The false was turned into truth and no body could detect the reality. Taking him with her, she left for the country of Siam and saved him from the sharp edge of the sword.(27)

Dohira

The accomplishments of the women are such that no one can acquiesce. In spite of numerous endeavours, one cannot understand their enigma.(28)(I)

Sixty-sixth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (66)(1170)
To be continued.

Chritar Sixty-seven
Tale of Roop Kala

Chaupaee

The women of the South are unique.
Even ascetics are turned into householders in their association.
There used to be a ruler of Chandra Bansi Clan, named Chatter Singh.(1)
He had numerous elephants, horses and foot soldiers, and no other ruler was of his standing.
Roop Kala was his wife, who appeared to be born of the Cupid's wedlock.(2) A number of Rajas were under his suzerainty.
But Roop Kala never feared him and she acted whatever the way she willed.(3)

Dohira

One day the women were gathered, and a bet was eventuated,
Who could make love with her paramour while husband was watching.(4)

Chaupaee

The Rani kept this indication in her heart; she did not raise her voice.
When a couple of months had passed, she came and told the Raja,
'Listen my Raja, I had gone to prey for Shiva and I was endowed with celestial utterance.
'It said, "Who-so-ever comes here, every body, will indulge with him in sex-play."(6)

Dohira

'Oh, my Raja, whatever Shiva told me, I have communicated to you.
'Please keep it in your heart and do not reveal to any body.'(7)
After, when about four days had passed, she expressed,
That all his lovers should come out of their houses.(8)
She assembled all her maids and their friends,
And, then she sent a maid to tell the Raja.(9)

Chaupaee

'What I told you about Shiva's utterances,
'I have seen that happening in your house.
'Now leaving the Shastras come with me, and please don't get angry.'(10)

Dohira

On learning this, Raja immediately reached there where the ladies were making-love.
Observing the utterances of Shiva coming true, he was astounded.(11)

Chaupaee

Be thought, 'Whatever Shiva predicted, is being proved true in my own house.
'Roop Kala was after all not telling lies. I have recognised her truthfulness now.'(12)

Dohira

After making love all the woman were sent away,
And Rani herself came and sat near the Raja.(13)
'My Raja, as I told you, it did transpire that way.
'And now never get angry at Shiva, because his utterances are true.'(l4)
Kinnar, Jachh, Bhujang, Gann, Humans and Ascetics, all types of gods,
Could not understand the Chritars of the female.(15)(1)

Sixty-seventh Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (67)(1185)
To be continued.

Chritar Sixty-eight
Tale of Son of a Shah

Dohira

There lived a Shah in Gujarat, who had a son.
He was an obedient boy and was very alert in business.(1)
He esteemed the son of a barber, and they looked alike so much that no one could distinguish.(2)

Chaupaee

Shah's son took barber's son with him to his in-laws.

When they were passing through the thick jungle, the barber's son called him.(3)
Barber's son said, 'Listen, you the son of Shah,
'I accept your friendship only if you do me a favour.(4)

Dohira

'You give me your horse and all your clothes,
'And taking this bundle you walk in front of me.'(5)

Chaupaee

The son of Shah acted as told and put the bundle over his head.
He (Shah's son) made him to ride his horse and put on him (barber's Son) his clothes.(6)
The barber's son disguised himself and giving him his bundle made him to walk.
He felt very happy but the Shah's son could not understand the secret.(7)
Walking and walking they reached the village of the in-laws.
But he did not dismount and did not let him (the Shah's son) to mount.(8)
The Shah's son insisted but he did not let him ride the horse.
(People) came and met assuming the barber's son to be the Shah's son.(10)

Chaupaee

They acknowledged the Shah's son as the barber's son and the barber's son as the Shah's.
He was very much ashamed but he could not say any thing to contradict.(10)

Dohira

The Shah's son was received as the barber's son,
And the Shah's son was told to go and sit out side on the door step.(11)

Chaupaee

The Shah's son asked, 'Please do me a favour.
'Give him a few goats. He will take them out for grazing and will come back in the evening.'(12)

Dohira

Thus the Shah's son roamed around in the jungle,
And got weaker and weaker with the shame.(13)

Chaupaee

When he saw him getting very week, the barber's son asked,

'Give him a bed, and every body must do what I say.'(14)

Dohira

Taking the bed Shah's son was very much afflicted.
And every day went to the jungle to cry and wallop himself.(15)
Once (god) Shiva and (his consort) Parvatti were passing-by there.
Watching him in agony, they took pity on him.(16)

Chaupaee

Being compassionate they said, 'Listen, you, the distressed son of the Shah,
'Which ever the goat you would order to get stuck, that will go to sleep.(17)

Dohira

'And whenever you would say, get up, the goat will get up and would not be dead.'(8)

Chaupaee

Now whenever he said, get stuck, it (goat) would lie down.
As Shiva's words were coming true, he decided to play this trick.(19)

Dohira

He pronounced, 'Except me every body get stuck.'
Then all the men and women, where ever they were, they plunged on the ground.(20)
All those who were sleeping, awake, standing or sitting got stuck with the ground.
No one remained in his senses and lamentations were prevailing all over.(21)
Husband was stuck while tying his lion-cloth and the woman was stuck while cooking.
The husband sleeping with newly wed was stuck and no one remained rational.(22)

Chaupaee

The Shah's son came there and told him what had happened.
(He said,) 'I will act the way you tell me and I will go and get a hakim (lay doctor).'(23)
The Shah's son rode a mare to go in search, and to request the hakim to come.
He (barber's son) felt to go to meet the call of the nature, after handing over the mare to the son ofthe Shah.(24)

Dohira

Undoing his lion-cloth he postured to relieve himself.
As soon as he picked up and used a stone (to wipe off), he (Shah's Son), pronounced, 'get stuck.'
The corner of the lion-cloth remained in his (barber's son's) hand and the stone was stuck in his rectum His feet were clung in the rope and he lost all his consciousness.(26)
When the Shah's son brought hakim on a mare,
He asked, 'Oh, hakim, how can I remedy this adversity.'(27)

Chaupaee

The Shah's son suggested, 'Dear Hakim, listen to me, my remedy,
'Previously I suffered as well and through this it was remedied.'(28)

Dohira

'I had thrust my tongue in the vagina of the mare for a hundred times,
'Then, listen hakim, my curse was eliminated immediately.'(29)

Chaupaee

The hakim wanted to try by himself, and thrust his tongue in the mare's vagma.
He (Shah's son) announced, get stuck, it was caught there and a great funwas ensued.(30)
He (Shah's son) brought them to display in the village (where all people were already stuck).
Every body requested hakim, 'Please imply some antidote to release us.'(31)

Dohira

Whole populace was in turmoil but they were helpless to do anything.
Seeing them walking in, they fell on their feet (and begged),(32)

Chaupaee

'Please promote some resolve, and considering us all as your own subject, save us.
'All our people have committed some mistakes, but now please save us from this heinous malady.'(33)
Then he narrated the entire story, which people listened attentively.
They gave him another damsel and praised him in various ways.(34)
Then the Shah's son emancipated the whole village.
He married second time and took the way to his village.(35)(1)

Sixty-eighth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (68)(1220)
To be continued.

Chritar Sixty-nine
Tale of Raj Kala

Dohira

There was once a great Raja and Raj Kala was his wife.
There was none like her; even, the god Indra fancied her.(l)
That Rani, day in and day out, used to make love with a thief.
She used to call him at her house, and, herself, often went to his residence as well.(2)
One day Raja, when he was proceeding to her house, he saw him.
He beat the thief severely and ordered him to be hanged.(3)
Whenever the pain pinched him, he regained awareness.
But after a few breaths he would become unconscious again.(4)

Chaupaee

When the Rani heard this she immediately ran out to see him.
When the blood spurted out and h~ regained consciousness, he saw the woman.(5)
Then she said, 'Listen thief, I say it you with love,
'That I could not live. Without you, I will kill myself.'(6)
Then the thief spoke, 'I have a desire in my heart,
'That I may kiss you and then go up for hanging.'(7)
When Rani kissed him, a stream of blood gushed out of the nose.
The thief's mouth shut (with force) and the Rani's nose was cut.(8)

Dohira

Immediately after taking the kiss, his soul departed for heavens.
The cut (piece) of the (Rani's) nose remained in his mouth, and the Rani became desperate.(9)

Chaupaee

With the nose cut, the woman came home.
She told the Raja that, 'I cut my nose to present to (Lord) Shiva, because it pleased (Lord) Shiva immensely.'

'But Shiva Jee spoke thus, "Your nose has been put in the mouth of a thief."
"Go, take out immediately and put it on the face of the woman."(11)

Dohira

Then the Raja, acquiescing to the exposition of Shiva, acted the same way.
He took nose out of his mouth and fixed it back on her face.(12)(1)

Sixty-nine Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (69) (1232)
To be continued.

Chritar Seventy
Tale of Chattar Prabha

Dohira

In the city of Lahore, there lived a goldsmith, whom people used to know as a big swindler.
When the Shah's wife heard about him, she called him to get the ornaments made.(1)

Dohira

The name of the Shah's wife was Chattar Prabha and the name of the goldsmith was Jaimal.
To make the ornaments he came to her house.(2)

Chaupaee

As soon as the goldsmith tried to steal, the woman came to know of it.
She would not let him play trick and he could not rob her wealth.(3)

Dohira

When he had tried thousands of times but had not succeeded,
Then, remembering his son's name, he pretended to cry. (4)

Chaupaee

'My son named Bandon has died and God has revoked all his bliss.'
Saying so, he hit his head on the ground and, being in agony, wailed aloud.(5)
'He had only one son and that died too,' thinking this, Chattar started to cry as well.

Instantly, he took advantage and, in the blow pipe, he stole the gold.(6)
He threw hot pipe on the ground and amalgamated gold with the dust,
And said, 'There was no body left in my house, who could look after my ashes.'(7)
When the woman ascertained goldsmith's secret, she picked up a handful of dust and blew on his head saying,
'Listen, Goldsmith, this dust is over your head, because you have no son in your house.(8)

Dohira

'We receive the honours through our sons, who fight for our integrity.'
And she blew the dust in his eyes and, then, hid away his blow pipe.

Chaupaee

She said to him, 'My husband has gone abroad.
'By drawing lines in the soil, I was guessing, when would my consort come.'(10)

Dohira

While drawing the lines thus, she had taken away the pipe,
And told him not to cry there and go back to his house.(11)
The goldsmith kept quiet and could not say anything,
And the woman took away the pipe filled with gold.(12)
This way a woman took away the pipe containing gold,
And the goldsmith taking his baggage went away in distress.(l3)
A woman laden with vile Chritars remains vile-proof.
One who can deceive the rulers, cannot be swindled.(l4)(1)

Seventieth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (70)(1246)
To be continued.

Chritar Seventy-one
Tale of King of Sirmaur

Dohira

Paonta City was established in the country of Sirmaur,
It was on the bank of River Jamuna and was like the land of gods.(1)

The pilgrim place of Kapaal Mochan was on the banks of the Jamuna. Leaving the City of Paonta, we came to this place.(2)

Chaupaee

While hunting, we had killed many deer and boars,
Then we had taken the road to that place and paid obeisance to that pilgritn entity.(3)

Dohira

At the place, a number of our Sikh volunteers arrived.
There arose the need of giving them the robes of honour.(4)
Some persons were sent to the city of Paonta.
But could not find even one turban and they came back disappointed.(5)

Chaupaee

As no turbans were available to buy, we thought of a plan,
'Whosoever you find urinating there, snatch his turban away.'(6)
When the policemen heard thus, they all agreed upon the scheme.
Any apostate who came on pilgrimage, he was sent back without the turban.(7)

Dohira

In one night alone, eight hundred turbans were taken away.
They brought and gave them to me and I handed over to be washed, cleaned and straightened out.(8)

Chaupaee

In the morning all the washed and the cleaned ones were brought and were worn by the Sikhs.
The left over were sold and the remaining were given out to the policemen.(9)

Dohira

After selling the turbans, headed towards their towns, achieving due bliss.
Foolish people could not discern what game the Raja had played.(10)(1)

Seventy-first Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (71)(1256)
To be continued.

Chritar Seventy-two
Tale of a Shah of Gujarat

Dohira

In the hill, there used to live a Raja whose name was Chiter Nath.
All the people of the land revered him, all the time.(1)
His Rani, Indra Mukhi, was wondrously pretty.
She was as beautiful as Sachi (the consort of god Indra),(2)

Chaupaee

In the country of the Raja, a rivulet flowed which was known as Chandra Bhagga.
On its banks, he had built a palace, which looked as if Wish karam a (the god of engineering) had built himself.(3)

Dohira

Its water was very deep and there was no other rivulet like this.
Dreaded, none dared to swim across, as it looked like a sea.(4)
There was one Shah of Gujarat who dealt in horses.
He travelled over and came to the place of Chiter Nath.(5)
Looking at the handsome Shah, the woman forgot her own glamour.
(She felt) as if, not only her wealth, but also she lost the urge of her youthful desires.(6)

Chaupaee

When the pretty lady had fallen for the Shah, she exclaimed, 'Oh, god Indra Mukhi,
'If I get such a person for making love, I could sacrifice my life on him.'(7)
(She soliloquised,) 'Listen Rani, you invite him and make-love with him.
'A son will be born and there will never be as handsome as he.(8)
'Any woman who will see him, she will not be able to retain her senses,
'And the way she recalled Sri Ram, she will recollect your son.(9)

Dohira

'Any woman, who will come across your son, may be even very little,
'Like Sri Raghav Ram, she will cherish him for ever.'(10)

Chaupaee

When the Rani had pondered over this, she called the Shah to her house.
She provided him varied postures and did not let him go away. (11)

Dohira

Then suddenly Raja came to that place.
With afflicted heart, she pushed him up the tower.(12)
The Shah, then, collected two bamboo sticks of two hundred yards each
And through very large buntings, he tied up his arms with them.(l3)
He asked for one quintal of cotton and woofs and wrapped them around him.
When there came the fast wind, he pushed himself (over the rivulet)(I4)

Chaupaee

As the wind blew, he had, very slowly, slipped away.
With the help of two bamboos, he was blown to the deep rivulet.(15)
With the help of woofs he swam over and using the bamboos, he crossed over.
In view of cotton around him he was not hurt and he was able to save his life.(16)

Dohira

When Rani heard that he had escaped with his life,
There was no other news in the world which, could appease her more.(17)

Chaupaee

By jumping in the rivulet, Shah saved himself and the Raja could not detect any thing.
Then Rani felt relieved and she thanked that the secret was not out.(180)(1)

Seventy-second Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (72)(1274)
To be continued.

Chritar Seventy-three
Tale of Pohap Wati

Dohira

In the city of Bajwara, a Shah, named Kewal, used to live.
Day and night, he used to do all types of work in the house of a Pathan.(1)

Chaupaee

A lady lived in his house, whose name was Pohap Wati.

She fell in love with a friend and disregarded her husband.(2)

Chaupaee

Once, Kewal came to his house for some errand,
And he saw that the woman and her paramour were seated there.(3)

Chaupaee

When the woman saw her husband coming towards her, she thought of a deception.
She hit him with a slipper for hundred times and asked why had he come leaving the Pathan.(4)

Dohira

She got involved in hitting with the slipper and he lost his senses too.
With such duplicity, she enabled the lover to escape.(5)
By making the face look furious,
And with eyes wildly open, she said to the Shah,
Kabit
'Who-so-ever's salt you eat, never abandon him,
'Who-so-ever's salt you eat, you should, even, sacrifice your life.
'Who-so-ever's salt you eat, never cheat him.
'Listen to this truth I am stressing, you better, even, die for him.
'Never commit theft, and if the master gives, it should be equally distributed. .
'Never tell lies, and to achieve something, one should not become greedy.
Never get angry, even if master rebukes, one should accept.
'Listen, my beloved, you must perform Your service honbtly.'(7)

Dohira

The Shah learnt the lesson after getting beating with slippers,
And without discerning the trickery, he went away from the house.(8)(1)

Seventy-third Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (73)(1282)
To be continued.

Chritar Seventy-four
Tale of Bairam Thief

Dohira

There was a thief whose name was Bairam.
By caste he was a sheikh and used to live in the village of Kaalpi.(1)

Chaupaee

He adorned four tier clothes and posed himself as an aristocrat (and he announced),
'The Raja has granted me an honour and (the territory of) Palwal is my protectorate.(2)

Dohira

'That is why I am going to undertake some welfare work,
'And to perform the task, I will have to act in good manners.'

Chaupaee

He called all the people of the village and to entertain them he spent about one hundred rupees.
He asked them to get ready and arrange some money.

Dohira

He had intended to collect the rupees and then convert them into goldcoins,
So that the high expenses could be met.(5)

Chaupaee

The Shah acted the way he was asked, he did not get any doubt in his mind,
Brought lot of gold-coins and handed over to that swindler.(6)

Dohira

Whole of the treasurer of the Shah was brought in,
(And he told him) that he will hand over all that in Jehanbad (Capital of the Emperor).
When the Shah had gone to sleep, he accumulated all the wealth,
He told his accomplice to watch at the gate and not to awake him.(8)

Dohira

Leaving his companion at the doorstep, he quickly ran away.
He swindled all the rupees and the Shah was very much distressed.(9)(1)

Seventy-fourth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (74)(1291)
To be continued.

Chritar Seventy-five
Tale of a Indebted Thief

Dohira

A Mughal used to live in Ghazni and his name was Mukhtiyar.
He had palatial houses and possessed lot of wealth.(1)
He had a horse, which a thief came to observe.
He (the thief) contemplated how to steal that?(2)
He came and asked for a job in the Mughal's house.
The Mughal immediately engaged him on monthly terms.(3)

Chaupaee

He got a monthly salary's deed written, and, thus, made the Mughal as his debtor.
He rendered his services and, then, stole the pay-role of the cashier.(4)

Dohira

(Now, as the Mughal was left with no money and could not pay his wages)
He declared that he (Mughal) was his debtor.
He put the people into astonishment, took the horse and went away.(5)

Chaupaee

The Mughal was distressed and disclosed that the debtor had taken away all his wealth.
Who-so-ever listened, made fun of him considering him a liar (and told him).(6)
'If you had borrowed money from some one, how could he steal from you?
'Why had you taken loan from him? What, then, if he has taken your horses in lieu (of his money).'

Dohira

Every body called him a liar without understanding the secret.
Each day is auspicious and it happens the way Lord God wills.(8)(1)

Seventy-fifth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction.(75)(1299)
To be continued.

Chritar Seventy-six
Tale of a Son-in-Law Thief

Dohira

Then the Minister said, 'Listen to another story, my Raja.'
'The same thief played another trick which I tell you now.(1)

Chaupaee

When he had stolen the wealth, another thought came into his mind, 'Why not play one more trick through which a pretty woman could be possessed.'(2)

Dohira

He assigned himself a name, ghar-jawai, the live-in son-in-law,
And came and started to dwell with a widow.(3)

Chaupaee

She was very happy that God has bestowed her with a son,
Whose name was Ghar-jawai; she served him dainty foods.(4)
A year had gone by when she felt relieved of all her tribulations.
The thief used to perform her all the domestic errands, and she never worried for any thing.(5)

Dohira

After some time he trammeled her daughter and took her away.
Crying and wailing she went to the city policeman.(6)

Chaupaee

She cried, 'Live-in son-in-law has run away with my daughter.
'The Sun has set, but he has not come back. I have no news of them.'(7)
When the Quazi (the justice) and the policeman heard this, they both, laughingly, shook their heads.
'When you have married your daughter to him, then what if he has taken her to his house.'(8)
Everybody branded her as a liar without understanding the secret.

Rather she was plundered and banished from the country.(9)(1)

Seventy-sixth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (76)(1308)
To be continued.

Chritar Seventy-seven
Tale of Bhagwati

Dohira

In Chandra Puri there lived a Raja, called Chandra Sen.
In power and intelligence he was embodiment of Lord Indra.(1)
His wife, Bhagwati, was bestowed with extreme beauty,
Whom, even, the Cupid would bow to pay his obeisance.(2)
Once the Rani invited a very Handsome man,
She made love with him to her full satisfaction of her heart.(3)

Chaupaee

Raja appeared when they were making love. Rani was very much anguished.
(She thought,) 'What should I do about him. Should I kill him and then terminate my life.'(4)
Then the paramour narrated, 'Rani, don't worry about me.
'Give this melon to me after eating its pulp yourself.'(5)
Rani complied and after cutting it let him eat the melon.
Then she replaced the shell on his head and made a whole at the top for breathing.(6)

Dohira

With shell on the head, he went across swimming.
People kept on watching but could not fathom.(7)
Then Rani said (to Raja), 'Please listen to me,
'The melon, which is floating, is needed by me.'(8)
Conceding (to her request), Raja despatched a few men.
They all ran fast but could not catch the melon drifting across.

Chaupaee

Then Rani spoke, 'Listen my master, we are very lucky,

'No one should lay his life for this, otherwise a curse will remain in my conscious.'(10)

Dohira

Rani had assigned one person in connection with (saving) the melon, (Who interceded,) 'Every body was expressing if it happens as such (that man is killed), then, this blot will ever be remembered.'(11)

Chaupaee

She, herself, had floated the melon, herself, infuriated Raja,
And, herself, she called various people.
No one can understand the Chritars of the woman.(12)(1)

Seventy-seventh Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (77)(1320)
to be continued.

Chritar Seventy-eight
Tale of Gigo

Dohira

There lived a carpenter in Ujain, whose wife conducted a vile Chritar. Now I am going to narrated you that with a few amends.(1)

Chaupaee

The carpenter, named Sumat asked one day, 'Gigo (the wife), listen what I have to say.
I am going abroad, and will come back after earning lot of money.'(2)
Saying so, presumably he went abroad, but, as a matter of fact, he hid himself under the bed.
Then lady-carpenter called her paramour and revelled in making love with him.(3)
While having sex-play, she discovered her husband lying under the bed. Her whole body started to ache and felt much remorse at heart.(4)
Then the woman said to her lover, 'Oh, my Lord what are you doing.
'My Master is not at home; only under his protection I can outlive.(5)

Dohira

'With tears in my eyes, I always remain in menial dress.

My master being gone abroad, I never take a step out side the house.(6)
'Beetle-leaves and bird (cigarettes) hit me like the arrows, and the food
When husband is abroad, nothing savours me.
Listening to such praise, he (the husband) was much pleased,
And carrying the bed on his head he started to dance.(8)(1)

Seventy-eighth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. *(78)(1328)*
To be continued

Chritar Seventy-nine
Tale of Bisva Mati

Dohira

The name of a Shah of Benares was Bishan Datt.
He had lot of wealth; Bisva Mati was his wife.(1)

Chaupaee

The Shah once went out on a business and the wife became very distressed with the urge of sex.
She could not control herself and called in a man for love-making.
With sex-play she became pregnant and, in spite of hard efforts she could not abort.
After nine months a son was born, and that day the Shah came back as well.(3)
The Shah, in right fury, asked, 'Oh, woman you have indulged in debauchery.
'Without making-love a son cannot be born, as all the young and old know this.'(4)
'Listen, my Shah, I will tell you the story and it will eradicate all the doubts from your heart.
'A yogi came in our house in your absence, and due to his benevolence this son is born.'(5)

Dohira

'Murj Nath Jogi had come to our house,

'He made love with me through vision and gave me this child.(6)
The Shah, after learning this, was satisfied and shut himself.
He commended the yogi who had endowed the boy through the vision.(7)(1)

Seventy-ninth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction.(79)(1335)
To be continued.

Chritar Eighty
Tale of Radha

Dohira

In Brindaban, in the house of Nand, Krishna manifested,
And all the three regions sprung up to pay their obeisance.(I)

Chaupaee

All the Gopis, the milkmaids, sang in his praises and bowed their heads.
In their minds, love descended and they willed to sacrifice upon him, both body and soul.(2)
There was one Gopi, named Radha, who meditated pronouncing 'Krishna, Krishna.'
She fell in love with Krishna and expanded the string of her love like anaustere.(3)

Dohira

Abandoning all the household work, she would always recount, 'Krishna. Krishna.'
And, day in and day out, she would repeat his name like a parrot.(4)

Chaupaee

She never cared about her mother or father, and went on reciting, 'Krishna, Krishna.'
She would go every day to see him, but she blushed on seeing Nand and Yashoda.(5)

Savaiyya

His profile was exquisite, and his body was adorned with ornaments.
In the courtyard, all had gathered, when Krishna uttered something,

Replacing their hands over their chests, the maids smiled in modesty. Through twinkling eyes, they asked, 'Oh, Krishna, you go from here.'(6)

Dohira

With the glitter through his eyes, Krishna responded,
But no body acquiesced the mystery and Krishna was bid good-bye.(7)(1)

Eightieth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (80)(1342)
To be continued.

Chritar Eighty-one
Tale of Drig Daniya

Dohira

In the city of Siroman, there was one Raja called Siroman Singh.
He was as handsome as Cupid and had lot of wealth.(l)

Chaupaee

Drig Daniya was his wife; she was much liked by the Raja.
Once Raja came home and he called Yogi Rang Nath.(2)

Dohira

Raja called him and he had conversation with him regarding the Godly attainment.
What ever transpired in the discourse, I am going to narrate it to you;(3)
Only One is there in the Universe, who is omnipresent.
He prevails in every life without discrimination of high and low.(4)

Chaupaee

God prevails all over and he is provider of all.
He is benevolent to all and showers all with His grace.(5)

Dohira

He is the nurture of all and he sustains all.
Who-so-ever turns his mind away from Him, invites his own annihilation.(6)

Chaupaee

If one side is shrivelled by Him, the other side is dampened.
If one is terminated by Him, then the other is bestowed with life.

If one aspect diminishes, the other, He enhances. Thus the Creator displays His phenomenon.(7)
He is without any boundaries and vignettes. He prevails both in the visible and the imperceptible.
Whom-so-ever He takes under his sanctuary, he cannot be blemished by any evil.(8)
He created Jachh, Bhujang in the heaven and initiated struggle in between the gods and the demons.
After instituting the earth, the water and five elements,
He postured there to observe His play.(9)

Dohira

Established all the animation and then formulated two ways (birth and death).
And then lamented, 'They all get entangled in bickering and none remembers me.'(10)

Chaupaee

Only a saint can recognise this fact and there are not many who acknowledge Satnam, the True Name.
And one who perceives, comes not again to suffer in pregnancy. (11)

Dohira

When the Yogi had uttered all this, the Raja smiled,
And commenced to explain the essence of Brahma, the Creator.(12)
Is Yoga hypocrisy or is it a life force?
The Yogi who wants to perceive yoga, would not discern without Satnam, the True Name.(13)

Dohira

By displaying hypocrisy to the world, Yoga cannot be attained.
Rather the auspicious birth is wasted and the worldly bliss is gained not.(14)

Chaupaee

Then the Yogi jovially articulated, 'Listen to me, my sovereign,
'The one who comprehends the yoga, is a yogi and without Satnam recognises none else.(15)

Dohira

'The soul, whenever it desires, becomes many fold,

'But after roaming around the temporal world, amalgamates with One again.'(16)

Chaupaee

'Neither it perishes, nor it annihilates the others, only the ignorant remains in vagaries.
'He knows all and every body's enigma, because He abides in each and every one.(17)

Kabit

'Sometimes He manifests in horses, sometimes in elephants, and sometimes in cows,
'Sometimes He is there in birds and sometimes in flora,
'He burns in the shape of fire and then comes over as air,
'Sometimes he dwells in the minds and sometimes flows in the shape of water.
'Sometimes comes down from heaven to annihilate Rawana (devil),
'In the jungles, which is described in Vedas too.
'Somewhere He is a man and somewhere He takes the shape of woman.
'Only the fools cannot perceive his mysteries.(18)

Chaupaee

'Whom does He kill and why, the innocent people cannot grasp.
'Neither He kills nor he dies, and you try to acquiesce this, Oh Raja.(19)
'The old and the young, all should meditate on him,
'(Without his name) the rulers or the subject, nothing will remain.(20)

Chaupaee

'Those who recognise Satnam, the angel of death comes not near them,
'And without his Name all the jungles, mountains, mansions, and towns face destruction.(21)

Dohira

'The sky and the earth are like two grinding stones.
'Coming any thing in between is saved not.(22)

Chaupaee

'Those who accept Satnam, Satnam prevails in their eloquence.
'They proceed on the way of Satnam and the demons of death do not trouble them.'(23)

Dohira

Listening to such exposition, Raja became depressed,
And was dejected with the temporal life, home, wealth, and sovereignty.(24)
When the Rani heard all this, she felt afflicted,
As she learnt that Raja was going away leaving the kingdom, wealth and the home.(25)
When Rani was in extreme distress; she called in the Minister.
She asked him to suggest her some resolve so that Raja could be kept at home.(26)

Chaupaee

Then the minister suggested like this, 'Rani, listen to your minister,
'I will, today, proceed in such a way that I will keep the Raja at home and terminate the Yogi.(27)
'Aye, Rani, you do what I say, and do not be afraid of Raja.
'You call the Yogi at home, cover him with salt and bury him in the ground.'(28)

Dohira

The Rani acted accordingly and called the Yogi at home.
She caught him, smeared salt on him and buried him in the ground.(29)

Chaupaee

Then she approached Raja and told, 'The Yogi has died,
'Whatever he pronounced at the time of his death, 1 am determined to carry on.(30)
'He told me to tell Raja that to stay at home,
'Not to keep the Ranis in adversity and not to abandon the kingship.(31) 'Then he told me that, if Raja refused to obey"
'Then, I should make clear to him that all the benefits of his meditation will be revoked.'(32)
'What else he told me, I will convey to you later on. First I will eradicate all your whims.
'Now, if you acted upon what I communicated to you, your rule will continue.(33)

Dohira

'You are leaving behind your offspring, son, and youthful wife,
'You tell me, how your rule could continue.(34)

Offspring are rolling around on the ground, wife is crying,
'The servants and the relatives are weeping, who will now rule over?'(35)

Chaupaee

(On the other side) The disciples were getting very happy, and the weaklings were getting plump.
(They were thinking) 'Yogi, soon, will bring Raja along and send him for begging food from door to door.(36)

Dohira

'Raja must be coming wearing the garb of yogi and accompanying the Nath Yogi.'
But the fools did not know what had happened to the Yogi.(37)
The offspring, sons, young ladies and maid, all were begging Raja not to leave.
They all were crying and asking, 'Why are you leaving us. Don't you take pity on us?'(38)
(Raja replied) 'Listen, you the Ranis, I will tell you through the wisdom of Vedas.(39)

Chaupaee

'Mother is jovially making the child to play but the death is over shadowing.
'She is happy to see the child growing but she does not envisage the death coming nearer and nearer.(40)
'What are mother, wife, and offspring? They are just the embodiment of five elements, which at the end are bound to parish.(41)

Chaupaee

'When a human being is born, he loses his childhood at the birth.
'During youth, he indulges in merry-makings and never tries to realise his roots.(42)

Dohira

'When he gets old, his body starts shaking as he had not meditated on the Name,
'And, being lacking the Godly prayer, the vices over powers him.(43)
'Reaching the domain of death, neither the sons, nor the old, the high, the low, the rulers, the subject, attain emancipation.'(44)
Listening such talks, Rani became unconscious,

And was over powered by imperturbable sleep.(46)

Chhand

(Rani)

With the offspring comes the honour in the world.
Due to spurious progeny the wealth is lost.
The dead are honoured through sons.
The age-old enmities are eliminated by dint of the sons.
The Raja who abandons his offspring and become an ascetic,
He is thrown in the hell and remains in misery.(47)

(Raja)

Neither I have any son, nor I have any wife.
Neither I have my father, nor any mother.
Neither I have a sister, nor I have any brother.
Neither I Own a Country, nor I am the ruler.
Without yoga I have obliterated my birth.
To abandon the kingship, would satisfy me most now.(48)
Man enters the mother's womb and faces agony.
Then, when he gets access to a urinary place (vagina), he exclaims, 'I had sex.'
He licks the spit from woman's lips and thinks he is honoured with nectar.
But he does not reflect that he has lost the worth of his birth.(49)

Rani's Talk

Rajas and sages were born through her,
Sage Viyas and the other wise men had all passed through this course.
Without her enterprise, how can one come into this world?
Pristinely, only coming through this way, one attained Godly bliss.(50)

Dohira

The wise Rani talked very sensibly,
But like the preventions detailed to a sick-man, Raja did not concede to any.(51)

Chhand

Raja's Talk

Raja spoke again, 'Listen to me, Rani,
'You have not understood an iota of the celestial cognisance,
'What is the criteria of a woman who is loved so much?
'Yes, just this that she presents the urinary place.'(52)

Dohira

Then Raja further added, Listen, Oh the princess,
Whatever Yogi has told you, you reveal it to me.'(53)

Chaupaee

'What the other things Yogi said, I had kept in my heart,
'I will tell you but only if you appraise it truthfully.(54)
"In the wilderness, build up a temple, sitting where you do the meditation. "Keeping an idol there, impart the celestial knowledge to the Raja."(55)

Dohira

"Then, there will descend the celestial renderings,
"Through which you will acknowledge the God-seeking Yogi."(56)

Chaupaee

Rani built a mansion in the jungle and constructed an alcove in there,
Behind which a man could hide and where he could do whatever he liked.(57)
The person sitting beneath could not see him and his voice would seem as an articulation from heaven.
Rani asked a man to sit in there, and, with the incentive of lot of wealth, she trained him.(58)

Dohira

She had a servant named Anoop Singh,
In his profile he looked as if he was in the guise of Yogi.(59)

Chaupaee

She told him, 'Acting like a yogi, you make Raja to understand,
'And bring him round to come home and you will get whatever you desire.'(60)

Dohira

When Rani had called him and asked him to talk like that,
He, being a clever man, comprehended all the secret.(61)

Chaupaee

Then the Rani came to the Raja and got two coffins prepared.
'You wear one and other I will. I will go in for meditation with you.'(62)

Dohira

When Rani said so, Raja smiled and asked,

‘Whatever he had talked, you let me know.’(63)

Savaiyya

‘’Aye, Pretty Woman, to live in the jungle is very wearisome, how would you tolerate?

“There you will have to bear on your body all sort of cold and heat, how would you survive that?

“There exist the reptiles as big as the trees, looking at them, you will cry,

“There prevails extreme drought, if you ever fell down, who will help you to get up.”(64)

Rani’s Talk

‘Listen my master, I will bear the cold winds on my body but will not leave you,

‘Seeing the reptiles as tall as trees, I will be dreaded.

‘Abandoning the reigning, and the wealth I will accompany you to gain contemplation.

‘I won’t hesitate to bear all the miseries, and, even, would live on the leaves.’(65)

Dohira

Raja’s Talk

‘You better look after the dominion and remember your master every day, ‘Complying with my entreaty, you look after your sons.’(66)

Savaiyya

‘I am relinquishing the governance and by leaving all this I do not even fancy the god Indra’s domain.

‘The horses, elephants, and foot soldiers, which are trustworthy, I do not conceive.

‘I am leaving the boys, the girls and the wife along with all their skirmishes. ‘Listen, the pretty lady, I will go and dwell in the jungle, and attain the bliss, and this I like it very much.’(67)

Dohira

The wife, who renounces her husband and remains at home,
She gets no reception in the heaven hereafter.(68)

Kabit

Rani’s Talk

‘I will forsake the children and cast off (god) Indra’s Domain.

'I will break all my ornaments, and get ready to face all sorts of inconveniences.
'I will live on leaves and wild fruits, and fight with the reptiles and the lions.
'And without my beloved master, I will rot in Himalayan colds.
'Come what may be, but, imbued in your vision, I will follow you.
'Failing which I will scorch myself in the fire of isolation.
'Oh, my master, without you what good is this reign.
'If, My Master, you go, I will depart to.(69)

Savaiyya

'I will relinquish my country, and, with mated hair, become a yogin (female ascetic).
'I have no monetary affections and would sacrifice my life on for the sake of your shoes.
'Renouncing all my children and the fancy living, I will put my mind in the meditation of God.
'I have nothing to do, even, with god Indra and, without my lord,
'I will put my dwellings on fire.(70)
'Adoring the saffron clothes (of an ascetic), I will take a begging-bowl in my hands.
'With (yogic) ear-rings, I will be contended with begging for your sake.
'Now I stress it to you that I will never remain in the house and, tearing off my clothes, will become a yogin.'(70)
Watching the Rani in such a state, the Raja deliberated and said,
'You rule over with bliss. Without you all the children will die.'
The Raja tried to entice her but she did not concede.
(The Raja thought) 'On one side the mother earth is becoming desperate but the stubborn lady is not surrendering.'(72)

Arril

When the Raja found that Rani had really become a yogin,
He decided to leave the home along with her.
In ascetic's garb he came to see his mother.
Everybody was astonished to see him dressed as a yogi.(73)

Dohira

'Please bid me farewell, to enable me to go to the jungle,
'And, contemplating on the Vedas, meditate on the Lord God,'

Savaiyya

Mother's talk

'Oh, my son, the dispenser of comforts, I am sacrifice to You
'How can I ask you to go, it puts me in tremendous adversity.
'When you go away, what would I tell the entire Subject.
'Tell me son, how can I bid you farewell to leave.(75)

Chaupaee

'Yielding to my request, don't go to jungle.
'Listen to the people and try to attain yogic domain at home.'(76)

Dohira

Bowing his head to his mother Raja expounded again,
'All, high and low, will one day depart for the house of death.'(77)

Savaiyya

He did not agree to his mother, and, leaving her in distress, he came to the palace of Rani.
Immediately he called Brahmins, the priests, and whatever wealth there was in the house, he distributed.
He took his wife with him, became yogi and travelled towards the jungle.
After renouncing the country, he became a mendicant and determined to get into ruminations.(76)

Dohira

Raja had bowed his head before his mother and said,
'The high and the low, and those above the subject, will all go to the domain of death.'(77)

Savaiyya

Where there are tall pine trees, and the tanks,
They had come there to meditate?'

Kabit

The laudability of this jungle makes (god) Indra's garden (78)
Who is there, who could meditate quietly in such a jungle,
Which is abounded (with trees) like the stars in the sky?
Neither there could come the Sunrays, nor the Moonlight enters
Neither there were the gods visible, nor were seen the demons.
Neither it was approachable to the birds, nor the insects could trod in.(79)

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Chaupaee

When they reached such a jungle, they saw a palace like house.
The Raja declared that he had found a place for meditation.(80)
Rani's Talk
Here I will meditate by reciting the name of Rama.
We will spend a lot of time in this house anderadicate our sins.(81)

Dohira

The Rani had called some body and made him to discern (the secret).
Then that man in Yogi's attire appeared to meet the Raja.(82)

Chaupaee

She told the Raja that the some yogi had come.
Whatever he (Yogi) had told me at the time of his death, is becoming true. (83)

Dohira

Raja, believing him to be his Guru, bowed on his feet.
What discourse he delivered, I (the narrator) am going to relate it now.(84)

Yogi's Talk

'After ablution in the rivulet, when you sit here,
'I will convey you the essence of the Godly knowledge.'(85)

Chaupaee

Thus she made the Raja to go away from the place, and assigned another person to sit on the roof-top.
Saying three times, 'listen to the Saint's words,' then kept quiet.(86)
When Raja came back after bathing then he uttered the words,
'Listen, when I had died, it was done with the consent of the Lord of Righteousness.'(87)

Dohira

(The Voice)'Why have you come here after deserting the Raj, the reigning?'
(The Raja)'Oh the Supreme Yogi, please narrate to me the whole story.'(88)

Chaupaee

(The Voice) 'What the Lord of Righteousness had expressed to me, now I am going to tell you.
'He had asked me to make you to abide by this, failing which, you will keeping on roaming around in the hell.(89)

‘Like the benefit of the meditation of thousands of years, you must indulge in the Justice.
‘One who does justice according to the righteousness of Shastras,
‘The god of destruction does not come near him.(90)

Dohira

‘The Raja who does not execute justice and depends on falsehood,
‘And, after forsaking governance, goes to meditate, he is destined for hell.(91)
‘He should have served his aging mother,
‘Had listened to the righteousness and not gone to the jungle.(92)
‘I am the same yogi, whom the Lord of Righteousness had sent.’
Thus had spoken the one who had been hiding (behind the cove).(93)
When the yogi had made the Raja to understand his explication,
He smiled and repeated three times, ‘it is true.’(94)
(And he continued) ‘It is easy to live in this world,
‘But, to run the reign during day and meditate at night, both are not two tiresome duties.’(95)

Chaupaee

Listening to such pontificating, the Raja deemed it true in his heart.
(He determined) ‘I will rule over the country during day and, at night, I will delve in meditations too.’(96)
Thus Rani prevailed cognisance on the Raja and reversed his action from yogic meditation.
Raja, once again adorned Royal attire, came back and commenced his rule.(97)

Dohira

An alive yogi was killed and buried in the ground,
And through her Chritar, the Rani got the Raja back on his throne.(98)

Eighty-first Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (81)(1440)
To be continued.

Chritar Eighty-two
Tale of Begum of Shah Jehan

Chaupaee

When (Mughal) Emperor Jehangir died, his son took over the throne. Be was very angry with Dariya Khan and desired to kill him.(1)

Dohira

The prince wanted to kill him but he could not lay hands on him,
And this digression tormented him day and night, whether sleeping or awake.(2)
The Prince while sleeping on the adorned bed, would get up abruptly,
And shout to get Dariya Khan, dead or alive.(3)

Chaupaee

Once in the sleep the Prince mumbled, and the Rani, who was awake, heard.
She pondered over how to kill the enemy and get her husband out of affliction.(4)
Begum's Talk
She gently awoke the prince and paid her obeisance three times.
'I have thought about what you said about the terminating *of* Dariya Khan,(5)

Dohira

'It is not easy to finish an intelligent enemy.
'Only the simpleton, who is very naive, is easy to annihilate.'(6)
Sorath
She called an astute maid, trained her and then sent her away,
To display some Chritar and bring in Dariya Khan.(7)

Chaupaee

The wise maid understood everything and went to the house of Dariya Khan.
She sat down with him in seclusion and told that the Rani had sent her.(8)

Dohira

'Admiring your handsomeness, the Rani has fallen in love with you,
'And with a desire to meet you she has sent me.'(9)
'Your honour, sir, after stealing a woman's heart, why are you showing

undue pride.'(10)
'You come there, where there are numerous mace bearers and researchers.
'But no strangers, not even the birds can interfere.(11)

Chaupaee

'Any stranger who dares to snoop into, with the *order from* the Emperor he is cut into pieces. J
'He never returns to his home and is exterminated.(12)

Dohira

'There is no way to go in,

***'You must come hidden in a cooking-vessel so that no* one *can observe.(13)* Chaupaee**

'Since the Rani saw you, she has abandoned eating and drinking.
'In this devotion, she has lost her senses, and by renouncing to live, she is getting mad.(14)

Dohira

'With the bouquet of flowers upon her head, she radiates like the Sun.
'When, smiling, she swallows the juice of beetle-nut, it glorifies her throat.(15)

Dohira

'The Raja never undertakes any tasks without her consent.
'Looking into her eyes, even the Cupid starts blushing.(16)
'After having your vision, her body is drenched in sweat,
'And she drops down *on* the floor as if a reptile has bitten her.'(17)
On listening to the oration of the woman, Khan was very mush excited,
(And said) 'I will do whatever you say and will go to meet her.'(18)

Chaupaee

The fool, after heeding to all that, became very happy and got ready to proceed,
'What ever the way you suggest, I will do and make love with the Rani.(19)

Dohira

'With whose beauty, the Emperor is enchanted, she is enmeshed in my love,
'I think it my greatest luck and honour.'(20)

Chaupaee

He kept the secret in his heart and did not divulge to any friend.

He spread a sheet in the cooking-vessel and, then, took his seat in there.(21)

Dohira

(And he was told again) 'Khan, the Begum has been bewitched by your looks,

'And sacrificing the Emperor Shah Jehan, she has sold herself to you.(22)

Chaupaee

She placed him in the cooking-vessel and took him to the palace of the Emperor.

People saw that being taken there but no *one* could suspect the secret.(23)

She (maid) got it replaced near the Rani, and the Rani made her wealthy.

She sent her to call her husband and revealed the secret in his ears.(24)

Dohira

After sending the maid she had called the Emperor,

And, after displaying him the cooking-vessel, had asked him to take whatever action he liked.(25)

Chaupaee

When the Rani displayed such an Chritar, he considered her much more nearer to his heart.

Then he whispered to perform some more chicanery,

And, thereafter, with the concurrence of Quazi (justice) wanted to assassinate him.(26)

Dohira

The Begum hit upon a plan, and instructed the maid,

'Take it to Chandni Chowk and declare, 'A ghost is in there.'(27)

Chaupaee

She was taking him to get him killed, but the fool in the cooking-vessel was happily to be moved.

He was thinking that he would get Rani and then would have sex with her.(28)

They brought the cooking-vessel at the place, where Quazi and Mufti, the priest, used to sit,

And the police indulged to implement justice.(29)

Dohira

Maid's Talk

Listen, Quazi, there is a ghost in the cooking-vessel.

With your order it should be either buried or put on fire.(30)
Then Quazi pronounced, 'Listen, the pretty maid,
'It must be buried, otherwise, ifit is let loose, it may kill any body.'(31)
Then the Quazi, the policeman and the priest gave their permission,
And it was buried in the ground and the ghost along with the Cooking vessel was entombed.(32)
This way the Rani won over the heart of the Emperor,
And with her trickery the woman got him declared as a ghost.(33)(1)

Eighty-second Parable of Auspicious
Chritars Conversation of the Raja and the Minister,
Completed with Benediction. (82)(1473)
To be continued.

Chritar Eighty-three
Tale of Rajo

Dohira

In the country of Rajauri, there was a village called Rajpur.
There lived a gujar, the milkman, whose name was Raj Mahal.(1)

Chaupaee

Rajo, a damsel lived there. She was endowed with a charming body.
She fell in love with a man and the milkman suspected.(2)
The lover had no doubt that the milkman had come to know and, therefore,
he was much scared.
He abandoned the village and was never seen.(3)

Dohira

Rajo missed her lover and she remained very depressed.
Dejected, she always desired for a meeting with him.(4)

Chaupaee

The milkman knew the entire secret but did not disclose.
He resolved in his mind, 'I will not now leave any wealth for her.'(5)

Dohira

He wrote a letter on behalf of the lover,
And through a friend sent to the woman.(6)

Chaupaee

When she listened to the letter and hearing the lover's name she embraced it.

The lover had expressed that, without her he was in great distress.(7)

It was mentioned in the letter, 'I am lost without you,

'Now you must take care of me and send me some money to enable me to live.'(8)

Dohira

Listening to all this, the foolish woman was very much delighted,

And thought, 'I am very lucky that my lover has remembered me.'

Chaupaee

The woman told the messenger, 'I have explained in the letter,

'He should come early in morning at the back of the house and clap his hands twice.'(10)

'When I will hear the clap with my own ears, I will immediately proceed to the place.

'I will place the bag (containing money) on the wall and, I insist, he must take it away.(11)

Dohira

In the morning he clapped his hands, which the lady heard,

She placed the bag on the wall to collect, but unlucky one did not know the secret.(12)

Dohira

By repeating this action for six or seven time, she lost all her wealth,

And the foolish woman did not discern the real mystery.

Chaupaee

Proceeding on this course, the Rani was made money-less.

Neither the friend attained anything rather he got his head shaved off without any purpose (faced humiliation).(14)(1)

Eighty-third Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (83)(1487)
To be continued.

Chritar Eighty-four
Tale of lndra Mati

Dohira

In the country of Maharashtra, there lived a Raja named Maharashter. He used to spend lavishly on the poets and learned men.(1)

Chaupaee

Indra Mati was his senior Rani who was acclaimed to be most beautiful ill the world.

Raja was always under her command and he would act the way she dictated.(2)

Dohira

Mohan Singh was the son of the Raja of the country of Dravid.

He came to Maharashtra disguised as a mendicant.(3)

Chaupaee

When the Rani saw him, she contemplated in her mind, That she would ask Raja to fetch the mendicant.(4)

Dohira

She sent some people to catch him and bring him to her house.

Considering him as the Raja of a country she (decided) to marry her daughter to him.(5)

On learning this, the Raja abandoned the meditation of Rama,

And flew into a rage, why had she married the daughter to the man who has no father or mother.(6)

Chaupaee

Raja's Ialk

'Who has no father or mother, why did she marry the daughter to him?

'Now tie him, kill him and also terminate the Rani and the daughter.'(7)

She was dreaded hearing the order and she could think nothing more Than the means to save the son-in-law from death, and contemplated an escape for him and her daughter.(8)

She brought a big basket and asked them both to sit in there.

Then, she brought another large basket and placed the first one inside it.(9)

In the first inner basket, she put lot of precious stones,

And in the second one she placed a great number of sweetmeats.(l0)

Chaupaee

'The second basket in which she had put sweetmeats, nothing else was visible.

Every body thought it was full of sweetmeats and no body knew the secret.(11)

Chaupaee

Now she sent a maid to call Raja. Leading him, she took him around the whole household (and said),

'Aren't we afraid of you? How could we arrange their engagement without your consent?'(12)

Dohira

'Now, Oh my Raja, dislodge all the doubts from your mind and go to the Court.

'I have prepared sweetmeats for you, come and relish some.'(13)

Chaupaee

After opening the basket she served him viands but he could not comprehend the secret.

'Now, my Raja, acquiescing to my request, you give out this with blessings.'(14)

When she opened the basket, the son-in-law was terrified,

'Now they will take me out, tie me and kill me,(15)

'The woman has put me in dangerous dilemma, how can I remedy this?

'I have no one to help me,' that apprehension captured his mind.(16)

Dohira

'Neither I have arms, nor I possess any horses. I have no companion.

'I am plunged in a great predicament. Now, only God can help me.(17)

'I have no friend, who could cry for help?

'To prove her words, she must have ascertained to terminate me.'(18)

The Raja savoured some sweetment and, then, bestowed the rest of the basket with benediction.

Thereafter, he married her and with great satisfaction took her with him.(l9)

Dohira

The woman bade goodbye to her daughter along with the son-in-law,

And she accomplished this just by making Raja to eat some sweetments.(20)
No body, not even the gods and the demons, can grasp the Chritars. What should we designate and Chritar? It is rather prudent to keep quiet. (21)(1)

Eighty-fourth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (84)(1508)
To be continued.

Chritar Eighty-five
Tale of Raja Uchsrav

Chaupaee

In the city of Uric hang, there lived a Raja named Uchsrav; there was none other like him.
Roop Kala was his woman; and she was embodiment of the Cupid.(1)

Dohira

There was one yogi called Inder Nath. When he passed that way, Rani looked at him through the ventilator and called him in.(2)

Chaupaee

Yogi had given her the powder for eye-lashes, through its power she could fly.
She would fly to any place she liked, and indulged in variety of sex-plays.(3)
She went to various countries, and relished diverse beauties.
With the faculty of powder, she was not visible to anyone and, every time she would return her original place.(5)

Chaupaee

When the Raja learned aboUt this secret trait, he flew into a rage. He eliberated on some plans to annihilate that woman.(6)
Raja walked to the place; not to make noise, he tiptoed.
He saw the yogi sleeping in the bed; he took out his sword and killed him.(7)

Chaupaee

He took away booklet (magic material), and pushed the yogi into the

dungeon
He cleaned the blood stains with the cloth but did not let Rani know.(8)

Dohira

Raja wrote a letter on behalf of the Yogi,
I have no money to spend, please send me some.(9)

Chaupaee

This way he wrote everyday one letter and snatched all the wealth belonging to the Rani.
She was turned from a rich to a poor woman, and the Raja expunged her from his heart.(10)
Whatever wealth Raja squeezed out of that woman, he distributed among Brahmins, the priests.
Be would make love with the co-wives but never went near her.(11)
Be swindled all her wealth and made her to go and beg at the doors of the co-wives.(12)
Be forced her to go begging from door to door as she was left with no money at all.
Living desperately, and remaining hungry, she breathed her last.(13)(10)

Eighty-fifth Parable of Auspicious Chritars
Conversation afthe Raja and the Minister,
Completed with Benediction.(85)(1521)
To be continued.

Chritar Eighty-six
Tale of lnder Singh

In the country of Cham rang, Inder Singh was the Raja.
He possessed an army, which was adept in all the four traits.(1)
Chandra Kala was his wife; there was none like her.
She would act whatever the way she liked.(2)

Chaupaee

She had a pretty maid, with whom Raja fell in love.
Rani was jealous, 'Why Raja is fond of her?'(3)
There used to live an essence-seller whose name was Fateh Chand.
That maid called him and made love with him.(4)

By making love, she became pregnant, and she accused,
'The Raja had sex with me and, as a consequent of this, a Son is born.'
By making love she had become pregnant, and for that she blamed Raja. She stressed, 'Raja made love with me and that is how my son is born.'(5)
When Raja learned this he did not comment, thinking,
'I have never maid love with the maid, then, how did she becotne pregnant.'(6)

Dohira

He called her pretending to be Fateh Chand, He killed her and buried her in the ground.(7)(1)

Eighty-sixth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (86)(1528)
To be continued.

Chritar Eighty-seven
Tale of Chandra Prabha

Dohira

In the Country of Bhutan, there was one Raja named Chander Singh. All the eight watches of the day he used to pray to god, Jadoo Nath.

Chaupaee

He had a woman named Chandra Prabha in his house; all the poets used to praise her.
Raja virtually lived by dint of her company, and, without seeing her, he would not drink, even, water.(2)
A Bhutani (man) had a stint over her, and she lost all her perception. Day in and day out, she would call him and would indulge in making love.(3)
When they were having sex, the Raja appeared and the Rani instantly hid him.
She made Raja to drink lot of wine, and, when he passed out, she put him in the bed.

Dohira

She had disguised him under the hide of a dog and,

While Raja was watching, she asked him to go away.(5)

Chaupaee

Then she told the Raja, 'Listen, My Master, your this dog.
'Is precious to me, more than my life. Please don't kill it.'(6)

Dohira

'I believe you,' Raja said, 'It is true,' and gave it a piece of bread.
Be passed right in front of his eyes, but the foolish Raja did not fathom.

Eighty-seventh Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (87)(1535)
To be continued.

Chritar Eighty-eight
Tale of Kanj Prabha

Dohira

In the city of Gokha Nagar, there was a Raja named lndra Datt.
Kanj Prabha was his wife; she was extremely pretty.(1)
The temple of goddess, Sarab Mangla, was in Gokha city.
Here all, high and low, the Raja and the subject used to pay their obeisance.(2)

Chaupaee

All used to walk to the place to bow their heads,
They would put sacred marks on their foreheads along with burning assorted essence.(3)

Dohira

They would circumambulate in various forms and pay their obeisance.
After offering prayers to the goddess Bhawani, they would return to their homes.(4)

Chaupaee

Men and women would walk to the place burning incense and sprinkling saffron.
They would recite Sundry songs to appease goddess, Mangal.(5)
What ever they wished for in their minds, they would go and express to Bhawani.

And Bhawani would gratify all, the young and the old.(6)

Dohira

Whatever one would wish for, one would get it accomplished
Whether it was good, bad or in any other form.(7)
On the Ash tmi day of the month of Chet (Marchi April) there would be held a festival,
And none, the high, the low, the ruler and the subject, would stay back at home.(8)

Chaupaee

Once on the day of Ashtmi, Rani met a traveller,
She felt like having sex with him but she could not get the opportunity, (9)
With this in mind, she thought of a plan to call the traveller at the back of the place.
She discussed the strategy, of how to deal with Raja, in her mind.(10)
'When he had come at the back of the house, I would, candidly, announce,
"Next day I will come back after performing undefiled prayer."(12)

Dohira

"If any of my lovers wanted to meet me, should come there."
Raja could not resolve the mystery but the lover grasped.(l2)

Savaiyya

Rani acknowledged that her benefactor was present at the back of the temple.
He wanted to talk to her but he was hesitant.
Through her maid she told him the place where she would be waiting (for him) next day after the prayer.(13)

Chaupaee

Without keeping Raja in dark, she had conveyed the meeting place to the friend saying,
'I will go there for Bhawani's prayers and then, after that I will be at that place.(l4)

Dohira

'Who-so-ever is my lover, may come and meet me there.'
She conveyed the message to the lover,
But Raja could not comprehend.(l4)
Communicating like this, the Rani went to the place where lover was,

But the Raja was happy that she had gone to offer the prayers.(l6)(1)

Eighty-eighth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (88)(1551)
To be continued.

Chritar Eighty-nine
Tale of Ram Singh Jat

Chaupaee

In the country of Majha, a man of Jat clan used to hve. He earned his living by farming.

Day in and day out, he kept himself busy in his farm; he was known in the world by the name of Ram Singh.(1)

In his household, he had a woman called Radha; she lacked chastity in her manners.

She would daily go to a gardener and come back after making love with him.(2)

When she was bringing the barley-meal for her husband, she came across the gardener.

Taking her clothes off, she made love with him and, then, (on reaching home) she cooked barley-meal.(3)

Dohira

After making the curry of barley she placed in it a statue carved out flour dough.

It looked like barley-meal and could not be taken as curry.(4)

Chaupaee

She had felt blessful after enacting the lovemaking and seeking the ejoyment.

When she had returned from the gardener's house, she fully adorned her clothes.

Whe she offered barely-meal to her husband, abandoning the clothes, she wrapped herself around him

'Seeing the elephant, I was dreaded.' she immediately vocalised to her husband.

'I was in deep slumber, when I saw an elephant charging after you.
'I was dreaded and immediately called the priest and I ritualised the way he asked me.(7)
Dohzra
'He had told me that whosoever ate the curry made out of barley-meal,
'He would never be frightened ofthe elephant.'
He was pleased after listening to this flattery, but did not comprehend the real secret
And thought, 'With the curry of barley-meal the woman has saved my life.'(9)(1)

Eighty-ninth Parable of Auspicious Charitars
Conversation of the Raja and the Minister,
Completed with Benediction. (89)(1560)
To be continued.

Charitar Ninety
Tale of Deepkala

Dohira

In the city of Etawa, there lived a goldsmith,
Who had been endowed with most handsome body.(1)

Chaupaee

Any woman, who attained, even, a glimpse of him, would consider herself to be blissful.
'There is none like you,' they would say and be prepared to die for him.(2)

Dohira

There used to live a princess named Deepkala.
She was very affluent and had many maids to attend her.(3)
She sent one of her maids and called over the goldsmith.
She ravished with him and felt blissful.(4)
Every night and day, she would invite him to her house and with him enjoyed by making love.(5)
One day when he was at her house, her father came to her quarters. She could think no excuse, put eye-lasher in his eyes (disguised him as woman) and let him go.(6)

Dohira

Unduly foolish father could not discern the secret,
And the woman putting eye-lasher bid good-bye to her lover.(7)(1)

Ninetieth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (90)(1567)
To be continued.

Chritar Ninety-one
Tale of Kaamkandla

Dohira

Gobind Chand Naresh had a friend called Madhwan Nal.
He was adept in grammar, six Shastras, Kob Shastra and was proficient in music.(1)

Chaupaee

He used to play flute very melodiously; any woman listening to it,
Would forget all her household work and succumb to its ecstasy.(2)
The inhabitants of the village came to the Raja and requested,
'Either Madhwan may be killed or should be banish:d from the village,(3)

Dohira

'Because he allures the minds of our women.
'Alternatively, you may please retain him and direct us to go away.'(4)

Chaupaee

Raja, then, sent them away, and collected the leaves of lotus,
He made all the maids to seat over them in various postures.(5)
He called Madhwan Nal and asked him to settle down among the audience.
He played the flute; all the women were captivated.(6)

Dohira

As soon as the music overwhelmed, the women were entranced,
And the leaves of lotus flowers stuck to their bodies.(7)

Chaupaee

Raja immediately slipped Madhwan Nal out and, being of Brahmin caste, did not let him die.
He (Brahmin) walked away and came to Kamwati, the town of Cupid,

There he was fancied by the Kaamkandla (Cupid's female counterpart).(8)

Dohira

The Brahmin reached the place, of which, Kam (literally Cupid) Sen Was the Raja,
In whose court three hundred and sixty damsels used to dance.(9)

Chaupaee

Madhwan reached the court and bowed his head in obeisance.
A number of valiant ones were present there and Kaamkandla was dancing.(10)

Dohira

Very tightly, Kama (Kaamkandla) had worn a sandalwood-scented bodice,
The bodice was visible but not the sandalwood.(11)
Lured by the aroma of sandalwood, a black-bee came and sat over it.
She jerked her bodice and made the bee fly away.(l2)

Chaupaee

Brahmin observed all the interlude and felt very desirous,
And all the wealth he was rewarded by Raja, he gave away to Kaamkandla.(13)

Dohira

(The Raja thought) 'All the wealth which I handed over to him, he has given away.
'Such a foolish Brahmin priest could not be retained by me.'(l4)

Chaupaee

'Being a Brahmin he should not be killed but he must be banished from the village,
'And any person who shelters him, he would be cut into pieces.'(15)
When Brahmin learned about this secret proclamation, he instantly came to the house of that woman,
(And said) 'As the Raja is very angry with me, therefore, I have come to your house.'(16)

Dohira

Listening to this, Kama hid him in her house,
And she flew into a rage and criticised Raja.(17)
(She pronounced) 'Curse be to Raja who did not grasp the secret and became jealous of wise ones like you.

'What can we say about such a blockhead. One should not live in the country of such a vice-man.(l8)

Dohira

'Corne, let us take the same path and live side by side,
'And I will always remember you and remain with you.'(19)
'I have been pierced with the arrow of separation, how could I remonstrate?
'Slowly and steadily, I am scorching in the fire ofthis estrangement.(20)
'Oh, my friends, I have heard that at the day break my lover will go away.
'The point is who will enact first (his leaving and rising of Sun).(21)

Chaupaee

Madhwan Talk

'You, the pretty one, stay here in bliss and bid me good-bye.
'Do not be alarmed about me and meditate on god Rama's name.'(22)

Dohira

Hearing the advice, the lady became unconscious and fell flat on the ground,
Like the injured man, tried to get up but fell down again.(23)

Sortha

In the wake of separation, Kama looked anaemic.
As the paramour had gone after stealing her heart; she looked totally drained.(24)
The separation of Madhwan made her to roll over on the ground,
Like an addict of opium, she tossed around in the dust.(26)

Chaupaee

Kama Talk

'I will go around the pilgrim places and, again and again, will burn in fire of alienation.
'I will face the saw at Kanshi but will never rest till I find you.

Arril

'Where there is love, there is my life.
'All my body limbs are getting exhausted.
'I need the charm of Madhwan,
'As my heart is yearning without him.'(29)

Dohira

'If the god of death takes out my life in your remembrance,

'I will become witch and keep on roaming and searching for you.(30)
'Burning in the fire of passion, I will adopt my name as "the burnt one".(31)
'I say truthfully that a disengaged one burns in love,
'Exactly like the dry wood blazes with crackling sounds.'(32)
In the meantime, Madhwan had flown away like air,
And reached there where the reverend Bikrimajeet used to sit.(33)

Chaupaee

Bikrim used to visit the place and perform prayers to goddess gory.
The temple was lofty and its grace was unsurpassable.(34)

Dohira

Madhwan went there and wrote a couplet at the place,
(Thinking) 'When Bikrim reads it he will suggest some resolve for me.'(35)
If a person is sick he can be suggested some remedy,
But for a person who is suffering from love-sickness, there is no sanctuary.(36)
Bikrim came there in the evening and paid his obeisance to the goddess Gory,
He read the couplet and inquired if there had come some love-sick person.(37)

Dohira

(She pronounced) 'The one who is love-sick, has come here, call him. 'Whatever he desires, I will fulfi1.'(38)

Chaupaee

Bikrim called Madhwan and asked him respectfully to be seated.
(Madhwan said) 'Whatever the Brahmin priest orders, I will abide by, even I may have to fight,'(39)
When Madhwan told the whole story, Bikrim called all his army.
Arming themselves and putting the armour they commenced march to the direction of Kamwati.(40)

Sortha

He sent his emissary to (Raja) Kam Sen to give him the message,
'To save your country, you handover Kaamkandla.'(41)

Chaupaee

Kamwati learned what the emissary had conveyed to Kam Sen.
The message from Bikrim had distressed the Raja.(42)

Dohira

(Raja,) 'Moon may shine during the day and sun may come at the night,
'But I will not be able to give Kamkandla away.'(43)

Bhujang Chhand

(The emissary,) 'Listen Raja, what magnificence is there in Kaamkandla,
'That you are protecting her tied to your own self,
'Beeding to my advice, don't keep her with you,
'And by sending her away, protect your honour.(44)
'We persist and you must recognise, as our potency is known in all the four directions (of the world).'
The drums started to beat war cries when the emissary spoke harshly.
The obstinate Raja pronounced the declaration of war and determined to cut Bikrim into pieces.(46)
Taking with him the brave Khandelas, Baghelas and Pandheras, he raided,
And he had in his army Raharwars, Chohans and Ghalauts, who had taken part in great fighting.(47)
When jikrim heard the news, he collected all the intrepid ones.
They both fought valiantly,
And amalgamated like river Jamuna and Gang.(48)
Fighting, and fighting hard, when they fell being cut in combats,
Bikrim came forward said smilingly,
'Kam Dev, now listen to me,(52)

Dohira

'Oh, fool, handover this prostitute to that Brahmin.
'Why for the sake of a prostitute, get your army killed.'(53)

Chaupaee

Kam Sen did not heed and Bikrim said,
'Whether one wins or losses, let us now fight.(54)
'Let us finish our quarrel ourselves, why roll the heads of others. 'For our own sake, we should not make others to lose their lives.'(55)

Dohira

Listening to this, Kam Sen flew into the rage,
Sprinting his horse, he challenged Bikrim.(56)
Kam Sen Addressed the Soldiers like this,
'I will consider you as Raja Bikrim, if you can injure me with the sword.'(57)
Tlien they struck each other with force,

And, brandishing his sword he killed the Raja.(59)

Chaupaee

After the victory, he assembled his army and exchanged felicities.
The gods showered their blessing and Bikrim's injuries Were diminished.(60)

Dohira

Disguising himself as Brahmin priest, he went there,
Where Kama was rolling in remembrance of Madhwan.

Chaupaee

Raja (Bikrim) told her that Madhwan had died in the war.
Hearing the news she immediately breathed her last and then Raja went to give the news to Brahmin.(62)
When he (Brahmin) heard this news through his own ears, he, instantly, expired.
When Raja witnessed this, he decided to immolate himself as well.(63)
When the flaming pyre was ready, suddenly Betaal, (his court poet) appeared.
He sprinkled the nectar over the bodies of both of them, made them alive again and eliminated Raja's affliction.(64)

Dohira

He bore the brunt of sword and had decided to burn himself,
Raja Bikrim, the endower of life to Kama is meritorious.(65)(l)

Ninety-first Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (91)(1632)
To be continued.

Chritar Ninety-two
Tale of Saroop Kala

Chaupaee

In the south, the women were so pretty that even the yogis, the ascetics, gone there, had became householders.
Mangal Sen was the Raja of that part and all the enemies dreaded of his power.(1)

Saroup Kala was his wife who was as pretty as (the legendry) wife of Shiva. Raja loved her intensively and performed his duties according to her wishes.(2)

Ruaamal Chhand

When Raja was in the Palace, Roop Prabha used to come there with her companions.

The musical notes of Raag Kanrra were melodiously played on Nafiris, the flutes and the ecstasies were showered.(3)

There lived a bard who was known as Bishan Datt, Whom the Raja had made to dance whole day long. When the Rani saw him with her own eyes,

She was overpower with lust and fell flat on the ground.(4)

Tomar Chhand

The Rani sent her maid and called him to her home.

Ignoring the prestige of the Raja, she indulged in love-making with him.(5)

His extreme handsomeness had shot through her a Cupid's sharp arrow. In the meantime, the Raja appeared.(6)

She proceeded this way: she sent for it large cooking-vessel,

And covered it with a lid so that no one could see inside.(7)

(She spoke) 'I have filled it with water and not a drop can drip out of it, 'I have put roses in it,' and then she presented her husband the rosewater.(8)

Dohira

She took some rose-water, and sprinkled it on her husband's turban. Under the shower of rose-water she slipped him out and no one could acquiesce the real secret.

Chaupaee

'My Master, the garden, which I have fostered,

'These roses have come out ofthat.

'We, all the compatriots, have made the selection.'

Listening to this, that fool was overjoyed.(l0)(1)

Ninety-second Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (92)(1642)
To be continued.

Chritar Ninety-three
Tale of a Weaver

Dohira

A weaver was walking to his in-laws and kept on shoUting, 'flyaway'
A hunter considering this to be a bad omen beat him up.(1)
Badhik Talk
(The hunter told him) 'You must say come flying and get entrapped.
'If you shout other way, I will get furious and kill you'.(2)

Chaupaee

Then he started his journey saying, 'Come flying and get entrapped.'
This was heard by the thieves and they hit him with shoes two hundred times.(3)

Dohira

Thieve's Instrnction
'Say, "Bring in here, leave and go away."
"If you speak otherwise, we will kill you."(4)
When afraid of thieves he walked asserting,
'Bring it here, leave it and go away.'(5)
A Raja had four sons. One had just breathed his last,
And they were taking him for burial.(6)

Chaupaee

They met the weaver who was saying, 'Bring in and put it there.'
When the Raja's soldiers heard this, they gave him beating of fifteen hundred shoes,(7)
They instructed him to repeat, 'What a bad thing has happened.'
He (weaver) did not grasp why had they told him to say so.(8)
There was one Raja he had many wives but no son.
He married another woman and God bestowed him with a son.(9)
Every body was very happy when the weaver passed by.
'What a bad thing has happened', he said, and he was given beating by the Raja.(10)
After getting thrashing by every body he was told to say, 'It is God's blessing.'
Then he reached a village, which was on fire.(11)
Huge palaces were even crumbling, and the roofs were flying away.

The fool said, "It is God's blessing", and when the people heart this they beat him up.(12)

Dohira

After getting the beating of more than ten thousand shoes,
The weaver reached the house of his in-laws.(13)
'The house people offered him food but he did not eat and went to sleep empty stomach.
When half the night had passed, the hunger tormented him.(l4)
Bolding a stick he broke the pitcher and drank all the water.
The Sun rose, the stars went away and he took in his hands the weavers' wefts.

Dohira

Be bartered the wefts, acquired a sword and marched again.
Be reached the place where a lion used to plunder the people and eat them.(16)
Being afraid, holding the sword in his hand, he went up the tree.
And down there the lion, which was right furious, took his place.(l7)

Chaupaee

When the lion looked up at the weaver, he trembled and the sword fell from his hands.
It went right into the mOUth of the lion and came out ofthe stomach.(18)
When he observed that the lion was dead,
He came down, cut the ear and the tail and showed to the Raja to claim more wages.(l9)
The Raja had an enemy, who had raided him.
Reflecting on his bravery Raja appointed him as the supreme commander.(20)
When the weaver heard this news, he called his wife.
Both were terror stricken and, at the pitch of the night, took their way to the jungle.(21)
When the weaver and his wife were running away, the thunder storm approached,
And amidst the severe lightning, they lost their way.(22)
Losing their way they came to the place where the Raja's enemy were encamping.
There was a, well which was not visible to them and the weaver fell in it.(23)

Dohira

When he fell in the well, became unconscious,
Then the woman shoUted, 'My dear lion killer has fallen there.'(24)
Arrii
Ever body heard that the lion killer was there.
The whole (enemy) army was panicked with fear.
They started to fight with each other,
And none of them was saved.(25)

Dohira

(In the melee) Even the father killed the son and the son killed the father,
And this way they all cut each other and no fighter was left behind.(26)

Chaupaee

Then the weaver-woman came and told the Raja what had happened. When the Raja learned the secret, he sent palanquin and honoured the weaver.(27)(1)

Ninety-third Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (93)(J669)
To be continued.

Chritar Ninety-four
Tale of Din Diaal

Dohira

In the country of Chandan, there was a town called Chandanpur.
There used to live a Brahmin priest, whose name was Din Diaal.(1)

Chaupaee

The woman from various countries came there and paid their obeisance
to the Brahmin.
All of them used to recite celestial hymns as he seemed to them as the epitome of Cupid.(2)

Dohira

There used to live a woman who was embodiment of the Cupid's

consort.
Considering him to be the Cupid, she wrapped herself around him.(3)

Chaupaee

Now the woman started either to come to him or call him over.
Once, during the day he came and the woman displayed this trick.(4)

Savaiyya

She was sitting with her friends and saying that she loved Din Diaal.
Although she was conversing sitting there, her mind was at the thought of her paramour.
With askance looks she pointed her beautiful (friends) at him,
She yawned and with the snap ofthe fingers pointed him to go.(5)(1)

Ninety-four Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (94)(1676)
To be continued.

Chritar Ninety-five
Tale of Bindo

Chaupaee

There was a daughter of a Jat, the peasant, she came to us for begging.
She called herself as Bindo; she was an accomplice of the thieves.(1)
She took an earthen-pitcher and put in it linseeds.
After putting four nails in it, she buried it (at the back ofthe place).(2)
She came and told the Raja, 'Some maid has performed an incantation.
'If you desire and order yourself, and I will display it to you.'(3)
She took Raja and showed him and put all the people in whim.
She proved it to be true and none could acquiesce her trick.(4)
When the backbiting reacted, the Raja summoned that maid.
She was beaten with whips but she did not murmur.(5)
In spite of beating she did not confess and the Raja thought she was stubborn.
At the night when they were discussing, she ran away.(6)
The Raja sent guards to catch her and put her in the cell.
He made her to take poison and dispatched her to the domain of death.(7)(1)

Ninety-fifth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (95)(1681)
To be continued.

Chritar Ninety-six
Tale of Gohraan Raae

Dohira

In the city of Marg Johda, a woman of Path an decent used to live.
Bairam Khan was her husband who always revelled in good causes.(1)
The name of the Pathani, the Pathan's woman, was Gohraan Raae,
And she was, as if, the creation of Brahma, the God, Himself.(2)
The enemy raided with great force and power,
To capture the country and took her away.(3)

Chaupaee

The emissary came to Bairam and demonstrated his anger.
'You, the unlucky one, are sitting idle and the enemy is here with his guns.'(4)
Bairam was scared and decided to run away,
Then the Pathani came forward and said to him,(5)

Dohira

'Your father was renowned all over the world,

'But you are so coward that you are running away from fight.'(6)

Chaupaee

'Give me your turban and take my shalwar, the trousers. 'When I wear your clothes, I will cut the enemy off'(7)
After declaring as such, she put her husband in the dungeon.
She armed herself, disguised as a man and wearing arm our she beat the war-drums.(8)

Dohira

With the army, she raised, she displayed her power and declared, 'Bairam Khan has deputed me to fight for him.'(9)

Chaupaee

She raided through her army and rounded the enemy forces.

And (she disguised as) Bairam Khan senta massager, 'First win me before you proceed further.'(10)
Hearing this, all the soldiers flew into the rage,
And they encircled with arrows in their bows.(11)

Bhujang Chhand

The spears in the hands, they came and rounded the enemy.
In fury they showered arrows on the lady, and the killing spread in every direction.(13)

Savaiyya

Waving the flags, they followed the drum beats.
Bolding shields they shouted, 'Kill them, kill them.'
Raids after raids, produced fire sparks,
Like the ones produced at the battering (of hot iron) at the iron-smith.(14)

Bhujang Chhand

Guiyes, Muhamadees, Dyojis and Afreedis came forward with extreme fury.
Brave Lodhis were awfully enraged and fell upon, brandishing their swords.(15)
The great Arabian soldiers, who had commendation in all the three domains, came forward'.
They wielded their sp'ears like the lightning in the clouds.(18)

Chaupaee

When the lady faced them, she used different types of weapons.
She would cut their faces, arms and legs,
And send them straight to the domain of death.(20)
Numerous braves lost their lives and were made to relinquish their chariots, horses and elephants.
A great number lost their lives and the egoist (alive) ories commenced dancing.(21)

Dohira

With extreme acrimony in their minds and after killing many fearless ones,
They (enemy) reached there, where the woman was standing.(24)

Chaupaee

The enraged gallant ones came ahead but were cut instantly.

They relinquished their souls and were taken away by the fairies in the palanquins (of death).(25)

Dohira

When the enemies were cut and taken away, the woman girded up her lions.
With single stroke she annihilated many enemies.
Some had tried to fight, some died of dread and those who were saved were as good as dead.
And thousands threw their bows and accepted defeat.(30)

Chaupaee

When such a situation arose, Arth Rai (the enemy) said aloud,
'Don't let them go, surround them and give tough fight.'(33)
Listening to his spirited talk, his egoist ones got ready.
They shot the arrows from their bows and hit through the lady.(34)

Dohira

When her body was struck with arrows, she became wrathful.
The frightful fighting, which she ensued, I am, now, going to relate that,(35) The arrows, which had pierced through, she plucked them out, and threw the same back on the enemy.
Whom so ever those arrows hit, they were taken away by the fairies of death and none was spared the life.(37)
Arth Rai, then, came forward and embarked on a fight with her.
The woman shot four arrow and killed four of his horses.(38)
Then she cut off the chariots and killed the chariot-driver.
She made him (Arth Rai) unconscious and beat the victory drum.(39)
She tied him and brought him home and distributed lot of wealth.
The victory drum were continuously beaten at her door steps and the people felt exhilarations.(40)

Dohira

She brought her husband out of the dungeon and revealed to him.
She handed over the turban and the horse and bade him goodbye.(81)(1)

Ninety-sixth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (96)(1724)
To be continued.

Chritar Ninety-seven

Tale of Raja Rasaloo and Rani Kokila

Dohira

In the country of Sialkote, there used to live a Raja called Salwan.
He believed in six Shastras and loved every body.(1)
Tripari was his wife, who worshipped goddess Bhawani during all the eight watches of the day.(2)

Chaupaee

When (Raja) Bikrim learnt about them, he raided with great army.
Salwan was not afraid and taking his brave ones faced the enemy.(3)

Dohira

Then the goddess Chandika told the Raja,
'You prepare an army of earthen statues, and I will put life in them.'(4)
He acted the way Universal Mother dictated and prepared an earthen army. With the benevolence of Chandika, all those got up, laced with the weapons.(5)

Dohira

The soldiers, from the earthen shapes awoke in great fury.
Some became foot-soldiers, and some took Raja's horses, elephants and chariots.(6)

Chaupaee

The trumpets blew in the town as the intrepid roared.
And they shouted out their determination not to retreat.(7)

Dohira

With this determination they raided the (enemy) army,
And they shook the forces of Bikrim.(8)
Bhujang Chhand
In the heavy fighting they moved like adherents
At some places they were inflicted death and at some they relaxed like women.(11)
When the braves from both the sides bellowed, the trumpets and conch-shells started to blow.
When the crowds of the fighters amalgamated, the goddess came in shrieking.(12)

Shiva beat his drum too and all the sixty-four female yogis, began their singing.
The witches honked here and the ghosts performed naked dances.
Tomar Chhand
Bikrim flew into the rage, and called every body in.
With great determination they gathered there,(14)
Many bravt ones marched forward to sacrifice their lives.
Under recitation ofthe songs of death, the fighting was enhanced.(15)
Any action Bikrim took, Shri Chandika came and negated it.
She would let him hit and, considering him (Raja Salwan) as her devotee, always saved him.(19)

Dohira

Expecting him as the zealot ofthe goddess, she did not let him get hurt,
In spite of god Brij Bhan's spears and the arrows thrown by Bikrim.(20) Salwan's principal Rani was dreaded markedly.
She used to pray to the goddess Gorja, appraising her as her future saviour.(21)
Gorja appeared and the Rani came forward and paid her obeisance.
She performed various penances and begged for her victory.(22)

Dohira

Salwan and Bikrim entered the combat,
And for eight hours there was horrific fighting.(23)

Chaupaee

The ruler of Sialkote became furious and, engulfed in rage, eventuated the skirmishes.
Stretching tightly he threw Braj arrows, which made Raja Bikrim to head for the domain of death.(24)

Dohira

By winning over Bikrimajeet he felt relieved.
And, at last, he felt blissful.(25)

Chaupaee

When the Raja returned, he came to know the boon, which the Rani had been granted.
He thought, 'she has made the victory possible, therefore, I must love her more.'(26)

Every day Raja started to stay with her and abandoned going to other Ranis.
When many months have gone by the goddess granted him a son.(28)
Be was given the name of Rasaloo and the goddess Chandika willed,
'Be will be a great celibate and gallant person and there will not be any like him in the world.'(30)
As he grew, he commenced going on hunting and killing many deer.
He travelled all the countries and never dreaded any body.(30)
Coming back after hunting, he would sit down to play chess.
He would win over many other Rajas and feel delighted.(31)
Once a bard came to him and started to play with Rasaloo.
Mter losing all his belongings and horses, that clever man said,(32)
'I will accept you as a chess-master only if you do what I say.
'You play the game with the killer-Raja and come back home alive.'(33)
Harking to this, Rasaloo mounted his horse started his journey.
He came to the country of killer-Raja, and started to play with that Raja.(34)
In spite of all his cleverness, the killer-Raja lost all his arms, clothes and belongings.
After losing all his wealth he bet his head and that too the lucky Rasaloo won over.(35)
After winning over when he was taking him to kill, he heard this from the direction of the Rani.
'Let us get his daughter Kokila and do not kill him.'(36)
Then he pardoned his life and took his daughter Kokila.
In the wilderness he built a house and he kept her there.(37)
Although her childhood had gone past and .the youth has taken over, Raja would not come to see (that) Rani and the Rani would get very upset.(38)
One day when Raja passed by, the Rani said,
'Please take me with you to place where you go for deer hunting.'(39)
Raja took her with him where he was going for hunting the deer.
Raja killed the deer with his own arrows and she witnessed the whole scene.(40)
Then the Rani said, 'Listen my Raja,
'I can kill the deer with the sharp arrows of my eyes.
You stay here and watch all the episode.(41)
Unveiling her face, Kokila came forward and the deer was dazed to

her.
On seeing her extreme beauty, it kept standing there and did not run away.(42)
Rasaloo saw her holding the deer with her hands and he was astonished to see this miracle.
He felt humiliated and cut the ears of the deer and made it to run away.(43)
When its ears were cut off, it came running under the palace,
Where the Raja of the country of Eeswari chased him it on his horse.(44)
When he came across Kokila, he said to her,
'Let you and me stay here, so that no body could know.'(46)
Dismounting the horse he came in his palace and took Kokila with him.
After making love with her, he left the place and next day, again, he came back,(47)
Then the Mynah (bird) told, 'Kokila why are you behaving foolishly.'
Hearing this she killed her and, then, the parrot said,(48)
'It is good you have killed Mynah as she loved the Raja of Sindh.
'Now you take me in your hands and don't let me remain in the cage.'(49)

Sortha

'Lest, Raja Rasaloo comes here,
'Throws us in (the river) Sindh and despatches us to the domain of death.'(50)

Chaupaee

Then she took it (the parrot) out and sat it on her hand but, escaping her looks, it flew away,
And went to Rasaloo and told, 'A thief had come to your house.'(51)
Learning this Rasaloo walked fast and reached the palace immediately.
When Kokila learnt this, she wrapped around (the other Raja) a mat and hid him away.(52)
'Why is your face getting pale, as if god Rahu has squeezed light out of Moon?
'Where has gone the pinkish sparkle of your eyes? Why is your bedding become slack?'(53)

Dohira

(She replied) Since the time you went out on hunting, I have been living in adversity.
'I have been rolling around like an injured person.(54)

‘Such a wind blew that slipped my mattress out and put in me an urge for love-making.
‘I whirl around like an injured baby of a deer.(55)
‘My pearly necklace is broken. The Moonlit night is destroyed by the Sun rays.
‘Without making love 1 am distressed and, consequently, my bed is slackened.(56)

Dohira

‘Seeing you, now, all my anxiety has diminished,
‘And I am beholding you the way the bird chakvi gets absorbed in the Moon.’(57)

Chaupaee

Thus Rani cajoled Raja with domestic sweet-talk, And then said, ‘Listen to me my Raja,(58)
Chaupaee
‘We both will eat the sultanas and then throw them towards the mat.
‘We both will aim at the centre and one who hits the edge will lose.’(59)

Dohira

Deciding upon this, they took sultanas.
Raja was very intelligent and he had envisaged the secret,(60)

Chaupaee

And he said, ‘Listen, my beloved Kokila Rani,
‘I have just defeated a deer and, dreaded, it is hiding in the bushes.’(61)
When Raja told her this, she accepted that Raja was really talking about the deer.
He added, ‘If you say so, I will go and kill that deer and bring its meat for your eating.’(62)
Kokila was very much pleased to hear this as she already wanted this to happen.
She could not acquiesces the real purpose and Raja went out towards the deer.(63)
With bow and arrow in his hands, Raja stood on the stairs.
When the deer came towards that side, Rasaloo said jovially,(64)
‘Now 1 tell you that you must attack me with great care.’
With full control upon his arms and Rasaloo pulled hard and shot an

arrow.(65)
The arrow hit him (the Raja inside the mat) and with one shot alone he was thrown on the ground.
He cut his meat and, after roasting, gave that to Kokila.(66)
When Kokila ate that meat, she relished it tastefully and said,
'There has never been the meat like this before and I feel very touch satiated.'(67)
Then Rasaloo told her, 'This is the same deer, with whom you made love and now you have eaten it.'(68)
When she heard this, her rosy cheeks turned pale (and thought),
'It is blasphemous to live in a world where my loved one is killed.'(69)

Dohira

Immediately learning about this, she pulled a dagger and thrust it into her body,
And, with the vision of deer in her eyes, fell down the palace.(70)
She had fallen over the palace after pushing the dagger through her body and ultimately lost her breath.(71)

Dohira

The woman, who abandons her husband and goes to others,
Why shouldn't that woman be punished immediately?(73)(1)

Ninety-seventh Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (97)(1 797)
To be continued.

Chritar Ninety-eight
Tale of Heer Ranjha

Dohira

On the banks of the river Chenab, a Jat Peasant, named Ranjha used to live.
Any damsel who saw him, would get mad to have love bond with him.(1)

Chaupaee

His looks had luring effect like the sight of a deer for the hunter.
They would yearn for him, and always recited 'Ranjha, Ranjha.'(2)

There was time when the famine had spread over the country.
Lot of people did not escape death and the only ones who were wealthy survived.(3)
In the city a Rani named Chitardevi, there used to live who had this son named Ranjah.
Except those two, the mother and the son, none had survived.(4)
When the hunger tormented the woman, she thought of a plan.
She would go to other houses to grind flour, and the left-over there, she would bring home to eat.(5)
This way she eliminated her hunger and, then, suddenly, Almighty had a benevolent observation; all that was dry became green(7)
All, now, realised that he (Ranjha) was the son of a Jat and no one realised his real identity (that he was the son of a Rani).
The famine subsided and the age of sensuality over powered.(8)
He used to come back in the evening after grazing the cattle and became known as Ranjah.
Every body thought him to be the son of a Jat and none acknowledged him as the son of a Raja.(9)
Thus far we have talked about Ranjha, now we consider Heer.
I will narrate you their story to delight your mind.(10)

Arril

In the city ofInder Rai, a damsel lived, whose fame was spread all over the world.
Any Raja who saw her would get pierced with the Cupid's arrows and would fell flat on ground.(11)

Chaupaee

At that place, once the ascetic Kapil Munni had come and seen (the damsel) Maneka,
On her sight, his semen dripped down and he pronounced a curse,(12)
'You go to the domain of humanity and take birth into the family of Sial Jat.'
'You assume the name of Heer and devour the food at the household of Turks (Muslims).'(13)

Dohira

Then the damsel, shaking, fell upon the feet of Munni and requested,
'Tell me some resolve so that I can escape this agony.'(14)

Chaupaee

(Reply) 'When god Indra will go to themundane world, he will call himself Ranjha.

'He will intensively fall in love with you and will bring you back to Amrawati (domain of emancipation).(15)

Dohira

She took birth in the household of a Jat.

She appeared in the house of Choochak and called herself as Heer.(16)

Chaupaee

The time passed and the years went by,

The childhood was abandoned and the drums of the yoUth began to play.(l7)

When Ranjha would come back after grazing the cattle, Heer would go crazy,

She depicted intense love towards him and showered many affections.(18)

Dohira

Eating, drinking, sitting, standing, sleeping and awake,

All the time she would not keep him out of her mind.(19)

Heer Talk

'If he goes out, I go out too.

'If he stays at home I feel I am sitting with him.

'He has snatched my sleep away and in the sleep he does not let me alone. 'Day in and day out, Ranjha does not let me be in serenity.'(20)

Chaupaee

She would recite 'Ranjhan, Ranjhan' all the time,

Her love was so much intensified that she lost all her appetite.(22)

She merged into Ranjha like a drop of water into the water itself.

She became an epitome of deer who becomes a slave without being tied up.(23)

Dohira

She became a piece of wood, which falls into the fire,

And remains as wood for a few moments only and then becomes the fire itself. (24)

The love of Ranjha and Heer became synonymous of oneness.

Although they were two bodies, they were one (in soul).(26)

Chaupaee

Inbueded in love, she was totally engrossed in the passion for her sweetheart.

Entangled in Ranjha's demean our she began to disregarded the normal social etiquettes.(27)

(Then) Choochak (the father) thought his daughter wouldn't survive. She should immediately be endowed to Khere (in-laws) without any delay.(28)

Instantly, a messenger was sent and Ranjha accompanied disguised as an ascetic.

During his begging, when he found opportunity, he took Heer and departed for the domain of death.(29)

When Ranjha and Heer had met, they had found bliss.

All their afflictions were eliminated and they departed for the heavens.(20)

Dohira

Ranjha turned into god Indra and Heer became Maneka,

And all the revered poets sang the songs in their praise.(31)(1)

Ninety-eighth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (98)(1828)
To be continued.

Chritar Ninety-nine
Tale of Ruder Kala

Chaupaee

In the country of Puthohar, a woman used to live, who was known as Ruder Kala.

Every day some (Muslim) priests used to come to her and take her wealth away after threatening her.(1)

Once, when she had been left with no money, the Maulana priests flew into a rage.

They got together and came to her house.(2)

(They said) 'You have insulted the Prophet Mohammed,' she was dreaded to hear this.

She invited them and requested them to be seated and, then, sent message to Mohabat Khan (the ruler of the place).(3)

Then the Turk (Muslim) spies came and she accommodated them secretly in a room there. *Y*
They (the raiders) were already there; she had served them the dainty foods. What she said, follows:(4)
'I have not insulted the prophet. Where else could I have gone wrong?
'If I have insult Him, I will kill myself with a dagger.(5)
'Whatever you want, you take away from me but don't accuse me for blasphemy.'
Then they said jovially, 'We had devised this to pillage money out of you.(6)

Dohira

'Had we committed perjury against the prophet, we would have killed ourselves with daggers too.(7)

Chaupaee

'You have not said anything against the Prophet, we have devised this to squeeze your money.
'Now give us lot of wealth otherwise we will kill you.'(8)

Dohira

'We have already blamed like this many people in the city of Peshawar,
'And turned them into paupers.'(9)

Chaupaee

The spies, who were listening to all that, labelled them as liars.
They took them out of the house and tied them up.(10)

Dohira

They were beaten with fists and shoes,
And, tied up, they were taken out in the streets.(11)

Chaupaee

They dragged them to the place where Mohabat Khan was seated.
Through the woman, Khan got them beaten and then they expressed their regrets.(l2)
They died through the beatings with the shoes and were thrown into the stream.
This made all the Muslims to become peaceful and no body was ever set with the blame.(13)

Dohira

Then she invited the Brahmin Priests and showered with bounty.

Through such an Chritar the woman got Muslim priests beaten with shoes.(14)

Chaupaee

Since then the Muslim priests attained patience and never indulged in bickering.

They performed according to the wishes of the Hindus and never blamed any body falsely.(l5)(1)

Ninety-ninth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (99)(1843)
To be continued.

Chritar One Hundred
Tale of a Clever Woman

Chaupaee

In the city of Ropar, there lived a magnanimous Raja called Roopeshwar. Chittar Kunwar was one of his Ranis; there was none as beautiful as she in the world.(1)

A Devil came from (the country of) Lanka, who was enchanted with her beauty,

He fell for her and he felt that he would not survive without her.(2)

He called a number of mendicants and got them to perform some charms.

A Maulana (Muslim priest) came there too and performed some incantation.(3)

When the Devil got an opportunity, he picked the palace on his one hand and with the other he pushed him (Maulana) in.(4)

Dohira

He pushed the ceiling up and put him on top of one pillar,

And thus killed Maulana and despatched him to the domain of death.(5)

Chaupaee

Then came another Maulana. Holding him through his legs he struck him down.

The third one came too, which he threw in the river.(6)

A woman came there and repeatedly praised him.

With dainty food and wine she appeased the Devil.(7)
She would come there for sweeping every day and comfort him.
One day when she was sitting depressed, the devil inquired.(8)
'In our house, you do not eat or drink and just keep on serving us.
'Whatever you desire for and whatever you ask for, you will be gramed.'(9)
When the devil asked a couple of times, then, with great efforts, she said,
'You cannot help me to get rid of my afflictions.'(10)
The demons immediately wrote an incantation and gave that to her,
'Once you show it to anyone, that person will be annihilated.'(11)
She took the incantation and keeping it her hand showed it to him.
As soon as he saw the writing, he was exterminated.(12)

Dohira

The devil, which could not be eliminated by superior human beings,
Was despatched to the domain of death through the clever Chritar of the woman.(13)(1)

One hundredth Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (100)(1856)
To be continued.

Chritar One hundred and One
Tale of Sohani Mahinwal

Chaupaee

On the banks of river Ravi, a peasant Jat called Mahinwal used to live.
A woman named Sohani fell in love with him and came under his dominance.(1)
At the Sunset, she used to swim across the river and there (to see him). Holding an earthen pitcher in her hand she would jump in (the river) and arrive at the other side.(2)
One day when she ran out, her brother, who was slumbering there, saw her.
He followed her and discovered the secret but Sohani did not realise.(3)

Bhujang Chhand

Imbued in love, she ran to the direction,
Where, under the bush, she had hidden the pitcher.

She picked up the pitcher, jumped into the water,
And came to meet her lover but none could fathom the secret.(4)
Thus she would go to meet him again and again, to quench her thirst of the fire of passion.
She would row back with the pitcher, as if nothing had happened.(5)
(One day) Her brother reached there early in the morning with an unbaked earthen pitcher.
He broke into pieces the baked one and put the unbaked-one in its place.
The night fell, Sohani came and, taking that pitcher, plunged into water.(6)

Dohira

When she had swam about half way, the pitcher started to crumble and her soul abandoned her body.(7)

Chaupaee

Mahinwal was dismayed, 'Where has Sohani gone?'
He jumped into the river to search, but in the waves lost himself.(8)
Some said, Mahinwal himself killed Sohani,
But the fact is, with unbaked pitcher she was killea and then he was killed by hitting his head.(9)(1)

101st Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (101)(1866)
To be continued.

Chritar One hundred and two
Tale of Raja Dasrath and Kaikaee

Dohira

The son of Raja Aj used to live in the city of Ayodhiya.
He was benevolent to the poor and loved his subject.(1)
Once a war broke out in between the gods and the devils.
Then the god Indra decided to send in Raja Dasrath.(2)

Chaupaee

He told his ambassadors, 'Go and get Dasrath,
'And tell him to come abandoning all his tasks and to go to fight on our behalf.'(3)

Dohira

The ambassador, Satkrit, went along to wait on Dasrath,
And what ever the order his Master gave, he conveyed.(4)

Chaupaee

Whatever he (Raja) was told and conveyed, Kaikaee (Dasrath's consort) secretly came to know as well.
(She said to the Raja)) 'I will accompany you, as well and if you don't (take me with you),
I will immolate my body in the fire.(5)
The lady had loved Raja and the Raja adored the Rani immensely,
She added, 'I will serve you during the fight,
'And, my Master, if you die, I will become a Sati by sacrificing my body (in the fire) with yours.'(6)
The king of Ayodhiya marched immediately towards where the fighting between the gods and the devils was going on.
Where stone-like hard bows and poisonous scorpion-like arrows were being showered and the braves were pulling them.(7)

Bhujang Chhand

On one side there was god Indra and on the other furious devils. They besieged Indra like the wind envelopes the dust storm.(10)

Dohira

From the army of devils, one devil sprung out,
Who annihilated the chariot of Dasrath and threw numerous arrows on him.(15)
Bharta's mother (Kaikaee), when heard that the chariot of the Raja had been destroyed,
She disguised herself, dressed herselfas the Raja's chariot-driver, and took over.(16)
She drove the chariot in such a way that, she would not let enemy arrow hit Raja.
Wherever Raja wanted to go, the lady took him there.(17)
She chastened the horses so forcefully that she killed any raja that came on her way.
Although the dust created-storm thickened bUt the raja's sword spread like lightening.(18)
It was a dreadful war as, on all sides, brave warriors were swarming. In the prevailing fights, even pious ones were cut and only (the poet)

Shyam knows, how many were annihilated.
Great fighting had developed as the great warriors were getting infuriated.
In the war a few pious one died. (Poet) Shyam knows a great number of warriors were annihilated.(30)

Chaupaee

In any direction Dasrath looked, instantly, Kaikaee reached there.
She drove the chariot in such a way that she did not let Raja injured, and not even one of his hairs was split.(31)
Towards any brave (enemy) she took Raja, he extended killing..
Raja fought so valiantly that the news of his heroism reached the countries of Rome and Sham.(32)
Thus many enemies were annihilated, and all the doubts of god Indra were dislodged.
Only those were spared who ate grass (accepted defeat) otherwise none other was let go.(33)

Dohira

She preserved the prestige by driving the chariot and saving her spouse. Kaikaee, the pretty one, earned many boons by winning over the war.(34)(1)

102nd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (102)(1897)
To be continued.

Chritar One hundred and three
Tale of Shah Jallaal

Chaupaee

Where there was the confluence of eight rivulets, there always was thunderous aura.
The town inhabited there seemed to be another heaven established by the Brahma, the Creator.(1)

Dohira

The king of that place had a son named Jallal.
His countenance and temperament were as if created by God, Himself.(2)

Any female who looked at him, would feel immensely contented.
She would even lose her consciousness and fell flat on the ground(3)
Jallaal, the king, one day marched out for hunting,
And running his horses, chased and killed the deer.(4)

Chaupaee

One deer crossed his way and he put his horse to pursue it.
He deserted his army and drifted towards the city of Boobna.
When he became over thirsty, he came to the garden in Boobna.
He dismounted, drank water and was overwhelmed by the sleep.(6)
He kept slumbering, and in the afternoon a lady came in.
When she saw his enchanting features, the Cupids arrows pierced through her heart.(7)
His radiance face captured her so much that she decided to turn into his slave, even, without monetary reward.
Devotion towards him sprung up in such intensity that she disregarded the need of food.(8)

Dohira

Those who get their hearts permeated with love,
They become shameless, their wisdom flies away and they relinquish the urge of eating.(9)
Those who attain love, they are endowed with bliss,
And ecstasy, which they cannot find even in heaven.(10)
One, who faces separation, can only feel the brunt of pain.
Only a person with a boil on his body, can feel the degree of the ache.(11)

Boobna Talk

'Which country you come from and of which territory you are the king?
'Why have you come here? Please tell me all aboUt you.'(12)

Chaupaee

Jallaal Talk
'I am the son ofthe king of the country ofThatta and have come here for hunting.
'After drinking water, being too tired, I wen t to sleep, and now I am having your glimpse.'(l3)

Dohira

Seeing his handsomeness, she was extremely inundated,
And she felt like a raindrop, which submerges in the sea.(14)
The lover's love penetrated her heart so much that she lost all her

wisdom becoming unconscious, fell flat on the ground.(15)

Sortha

She felt no blood was left in her body, and the shame had flown away. The woman fascinated with the lover's glimpse became impatient.(16)

Chaupaee

She thought, the day she achieved her lover, she would feel sanctified. To save the alienation, she decided o accepted his enslavement without the care of the people's talk.(17)

Dohira

On seeing him, Boobna had felt entrapped in the wake of his separation. Remaining hungry and thirsty, without any monetary gains, she decided to become his serf.(18)

She adorned thirty-two types of ornaments and embellished herself. For sake of the love for her lover she, even, got her nose pierced.(l9)

The urge for the meeting with lover sprung up so much,
That she lost the awareness of her body and the surroundings.(20)

Savaiyya

(Such lover) are not satiated and they do not care about people's talk. They are unable to chew the beetle-nuts (to show their adulthood), and they just while-away laughing like the children.

They abandon the god Indra's bliss to gain this momentary pain of love. One may be hit by an arrow or cut with a sword, but may he not fall in love like this.(2l)

Dohira

When Boobna's mother saw Boobna falling flat on the ground,
She was wise and she immediately understood her pain of love.(22)

Chaupaee

(She thought,) 'She has fallen in love with some body, that is why she has lost her appetite.

'Some remedy must be found through which all her afflictions are eliminated.'(23)

Contemplating thus, she asked her husband,

'Your daughter has come of the age, she should be betrothed now.(24)

'We will arrange a huge savayambar (ceremony for the selection of her own husband) and invite big princes.

'Our daughter will look at them and whom-so-ever she picked, she will be married to.'(25)
After planning, as such, in the morning, they invited all the people from the town.
They sent messengers to far off places and invited the princes.(26)

Dohira

(In the meanwhile) Boobna kept on her visits to the garden.
And after meeting Jallaal Shah, she would come back at night.(27)

Chaupaee

Such a love affair flourished in them that they both lost their awareness.
They became epitome of godly images and, although two in body, they seemed to be one in spirit.(28)

Dohira

When the day broke, Boobna's father called in all the princes,
And asked his daughter to select the person of her own choice for her marriage.(29)

Chaupaee

On the other hand she had called in Jallaal Shah as well,
(And told him) 'When I will come across you, I will place the garland of flowers around your neck.'(30)
Seated in a palanquin, she went round and looked at each one observantly. When she reached near Jallaal Shah, she put a garland around his neck.(31) Then the trumpets started to blow in favour ofJallaal Shah and the other princes were perplexed.
They looked like as if the Creator had robbed them off their right.(32)

Dohira

All the princes, at the end, left for their abodes,
And the love of Boobna and Jallaal was much more enhanced.(33)

Chaupaee

Thus, it is how the lady performed duplicity, and it looked like as if a destitute had gained nine treasurers (of Kuber).
She was immersed so intensively (in his thought) that she felt as if she herself had become Jallaal Shah.(34)

Dohira

Both, the man and the woman, put on multifarious red garments,

Embraced each other, and made love in various manners.(35)

Chaupaee

Both fell in love so much that all and Sundry began to shower praises. Their stOry of affection initiated love-recitations among travellers and, then, became legendry through out the world.(36)

103rd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (103)(1933)
To be continued.

Chritar One hundred and four
Tale of the Wife of a Jat

Dohira

There was the wife of a Jat, the peasant, who fell in love with a thief. She would call him at her house and have sex with him.(1)

Chaupaee

One day when the thief came to her house, she jovially said,
'What type of thief are you? You steel the goods, which are your own wealth.(2)

Dohira

'When the day just breaks, you start trembling,
'You just steal the heart and run away without committing the theft.'(3)

Chaupaee

(She presented a scheme) 'First of all I will break the house-wall and then burgle the wealth.
'I will show the place to the Quazi, the justice and his writers.

Dohira

'I will handover to you, the thief, all the wealth and make you to run away.
'I will go to the city chief of police and after informing him I will come back and meet you.'(5)

Chaupaee

She broke in the house, gave the thief a lot of money and, then, raised the alarm.

She woke her husband and shouted, 'Our wealth has been robbed. The Ruler of the country has done injustice (for not providing security).'(6)
She raised hue and cry in the police station, 'A thief had robbed all our wealth.
'You all people come with me and do justice to us.'(7)
She brough t the Quazi and the chief of the police and showed the place of break-in.
Her husband cried abundantly, 'The thief has taken our everything.'(8)
After displaying the place, she got the wall repaired spuriously.
When the day had gone by, the lady left the place through the same way.(9)

Dohira

She had convinced the Quazi, the police-chief and her husband and,
Then, she left for (the thief) with whom she had entrusted all the fortune.(10)

Chaupaee

All the people understood that, for not getting the justice and losing all the wealth, she had gone to the jungle and become an ascetic.(11)

104th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (104)(1944)
To be continued.

Chritar One hundred and five
Tale of Taas Beg

Chaupaee

Alimardan (a king) had a son whom the world knew as Taas Beg.
He (Beg) came across the son of a jeweller and he was overpowered by the god of love.(1)
He would everyday go to his house and find solace by seeing him.
As he felt to make love with him to seek comfort, he immediately sent him his emissary.(2)
The emissary tried hard but Mohan Raae (the boy) would not consent.
When he conveyed the decision to him (Beg), he was perturbed and beat him up.(3)

The emissary became furious on receiving the retribution and, considering him to be an idiotic, decided to do something.
He told Taas Beg, 'Mohan has consented to come today.'(4)
Hearing this, his joy knew no bounds, as he took it to be true.
He sent away the people and started to drink wine.
Although human being, he had embraced the life of an animal.(5)
(He thought,) 'My heart is already in the hands of Mohan and I have become his slave since (I saw him).
'Who-so-ever has a glimpse of him, sacrifices his own life over him.'(6)
When the emissary judged he was totally intoxicated with wine, he broke an egg and spread it on his bed.
He took away his ornaments, the clothes and the turban, and the fool remained unaware.(7)
The intoxication through wine was so intense that, till morning, he did not regain consciousness.
When the night had lapsed and the day broke, he managed to control his mind and body.(8)
When his hand fell over his bed, the idiot thought over,
And called over his emissary, who on query made him to understand thus,(9)

Dohira

'You were totally under intoxication and would not remember.
'Mohan Raae, on my persuasion, had come to your house.(10)

Chaupaee

'Mohan gave you pleasure by indulging in various gesticulations.
'You were never in doubt and you gave him all your ornaments, the clothes and the turban.(11)
'You made love with him lavishly, and when the day broke you bade him good-bye.(12)
'Since, then, you have been sleeping, nonchalantly, and half the day has gone by.
When the effect ofthe intoxication wore off, you called me over.'(13)
The imbecile was appeased on learning this and, from his treasure, gave him lot of riches.
He did not distinguish between the truth and deception and squandered his wealth.(14)

Now (the emissary) set off on this design everyday, and put Beg into sleep with excessive wine.
When he would realize he was in deep slumber, he would do whatever he liked.(15)

Dohira

Such Chritars could not be discerned by that idiotic and under the influence of wine got his head shaved off (lost all his wealth).(l6)(1)

105th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (104)(1960)
To be continued.

Chritar One hundred and six
Tale of Four Thieves

Chaupaee

Four thieves cooked up a plan, as they were feeling very hungry.
'We should endeavour and steal a goat from an idiot.'(1)
They all went and stood at a crossing and thought ofthe strategy (to rob a passing by man with a goat on his shoulders).
'Who-so-ever (thief) faced him, would say like that,(2)
'What are you carrying on your shoulders? What has happened to your intelligence?
'Throw it on the ground and go to your house peacefully.

Dohira

'Acknowledging you as a wise man, we are advising you.
"You are carrying a dog on your shoulders and we feel ashamed of you."

Chaupaee

When the foolish-man had travelled four miles, the four (thieves) repeated the same tactic.
He believed them to be true and threw down the goat deeming it to be dog.(5)

Dohira

The thieves captured that goat and took it home to cook and eat.
The blockhead had left the goat without perceiving the deceptive

106th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (106)(1966)
To be continued.

Chritar One hundred and seven
Tale of Maan Kunwar

Chaupaee

There lived a Jat, the peasant, named Jodan Dev. He had a wife who was addressed by the name of Maan Kunwar.
When Jodan Dev would go to sleep, she would go out to her paramour.(1)
Once, when Jodan Dev was in slumber, Maan Kunwar woke up.
Leaving her husband, she came to her lover but when she returned she noticed her house broken into.(2)
On entering the house she woke Jodan Dev up and asked,
'What had happened to your senses? House is being burgled and you don't know.'(3)
Along with Jodan, other people awoke too and the thieves tried to slip out of the house.
Some were killed and some managed to escape.(4)
Jodan Dev was satisfied that his woman had saved the house.
He praised the woman but could not fathom the real secret.(5)
She saved her house and degraded the thieves.
Maan Kunwar, the manipulator of all this, is praiseworthy.

107th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(107)(1972)
To be continued.

Chritar One hundred and eight
Tale of Sassi Punnu

Dohira

Once Sri Kapil Munni, the recluse, went into a locality.

There, he was overpowered by a charming woman. Now listen to their story.(1)
Fascinated by the charm ofthe nymph called Rumba,
Munni's semen instantly dropped on the ground.(2)
When Munni's semen fell on the ground, then Rumba managed to seize it.
From that a girl took birth, which she washed away in the River Sindh and, herself, departed to the heaven.(3)

Chaupaee

Floating and floating, the girl reached where the Raja of Sindh was standing.
When Braham Datt (the Raja) saw her, he took her oUt and raised her as his own daughter.(4)
She was given the name of Sassi Kala, and she was amply facilitated.
When she came off the age the Raja thought over and decided,(5)
To entice Raja Punnu (for marriage), he sent his emissary and called him over.
After receiving the message, Punnu came there immediately to discuss the marriage proposal.(6)

Dohira

Shyam (the poet) says, 'The eyes like a she-deer predominated her looks.
'As she had won over Kala, the art of Shashi (the Moon), she was named Sassi Kala.(7)

Chaupaee

All the people from the place came. They were playing musical instruments of various types.
In unison, they were singing and appreciating Sassi Kala.(8)

Dohira

Naad, Nafiri, Kanrre and various other instruments transmitted the music. All, the old and the young, came (to see her) and none remained back home.(9)

Chaupaee

No damsel stayed behind at home and all were offering tributes to them both.
And one was Punnu whose hands adored a green bow.(10)

The drums and mirdang were being beaten and they were showering bliss in every home.
Musical tunes were flowing in unison, and the village people were coming forward.
Thousands of the trumpets were played and the women, jovially, frolicked around.
They all were blessing that the couple might live for ever.(11)
Seeing the handsomeness of the Raja, the inhabitants were feeling exbilarated.
The men and the women swarmed after getting rid of all their afflictions
Full contentment prevailed and all the friends felt their desires fulfilled.
Coming and going they blessed, 'Your love with your spouse may prevail for ever.'(12)
Collectively, women sprinkled saffron over the men in the marriage party.
All the men and women were fully gratified and from both sides happy songs were emerging.
Seeing the magnanimity of the Raja, the other rulers were smitten with inferiority complex.
And they all pronounced with one voice, 'We are sacrifice to the lovely lady and her lover.'(13)
Seven ladies came and applied watna, the beautifying body-lotion, to the suitor.
His sensual body was making them to swoon and ponder,
'How magnificently he is seated among the Rajas, and is being complimented.
'He seems like the Moon enthroned amidst his subject of stars.'(14)
'The conch-shells taken out of the River Sindh are blown sweetly along with the Indra's trumpets.
'The sweet waves from the flutes are accompanying the drum-beats of the gods.
'It is the jovial atmosphere same as the ambience at the winning of war.'
As soon as the marriage took place, the blissful musical instruments showered the melodies.(15)
As soon as the marriage had taken place, news reached the first wed, the principal Rani (of Punnu).
She was astonished and she changed her attitude towards the Raja.

She indulged in magical spell, and wrote mystical anecdotes to straighten the matter,
And performed the spells so that the woman (Sassi) would not appease her husband and (he might) get red of her.(16)

Chaupaee

She (Sassi) was discontented, she lost her sleep and her appetite was ruined. She would suddenly awake and feel strange and would abandon her home to run out.(l7)

Dohira

Sassi became furious, planned in her heart,
And called her all the sympathetic friends.(18)

Chaupaee

Her friends suggested her remedies and with magical spells summoned the Raja.
The Raja fell in love with Sassi and abandoned his first Rani.(19)
She commenced enjoying invariable love-makings, and the years passed like the moments.
Intoxicated in her love, the Raja neglected all his regal duties.(20)

Dohira

Firstly, she was youthful, secondly she was clever and thirdly she was easily available,
And the Raja was totally engrossed in her love and would never go away.(21)

Chaupaee

Day and night, she would enjoy with him and appraised him much more than her own life.
She would remain bonded with him, the way flies remain stuck in the sugar-jaggery-balls.(22)

Savaiyya

Her lover in her mind, she would feel satiated.
Watching her affection, all, the young and the old, would admire her.
Imbued in the passion of love, Sassi would grace him with smiles.
She became so mad in fondness for him that she would not feel satiated.(23)

Kabit

With the power of youth, her passion was roused so much,

That the brave-man, even, disregarded the performance of his good deeds.
Day and night, he drenched himself in her adoration,
And it seemed that the sovereignty and love had become synonymous.
Witbout the care of her friends and maids, he would, himself, do her make up,
He would cuddle her through his lips all over her body,
And she would respond with great affection and love.(24)

Dohira

'His countenance is enticing and his eyes are provocative.
'I will spend all my precious consciousness to allure his love.'(25)

Savaiyya

'All the ladies in distress are feeling elated on observing his grace. (The Poet) Siam says, 'Abandoning all their modesty, the lady-friends get stuck in his looks.
'I have tried hard to check my mind but it listens not and has sold itself in his hands without monetary gains.'(26)
'Oh my friend, in his separation, the passion is over powering my whole body.
'Neither I feel like adorning myself nor I want to quench my appetite.
'In spite oftrying hard to forsake, it cannot be deserted.
'I wanted to apprehend him, but, the swindler, instead, has filched my heart.

Kabit

'I will live by his vision and will not drink even water withont espying him.
'I will sacrifice my parents, and this is the criteria of my life.
'I swear to do whatever he asks.
'I will serve him to the full extent, and that is my only desire.
'If he asks me to fetch a glass of water, I will do that.
'Listen my friends; I am a sacrifice to his elocution.
'Since my attachment with him, I have lost all my appetite as well as sleep
'I am all for my lover and my lover is all for me.'(28)
All this talk reached the ears of the woman who was the first one to com (as his first wife).
Once she had listened to his sweet talks but now she called a few confidant to consult.(29)

‘I will go and live at my parents where I was born, may be I will have to live as a destitute.
‘Or I may kill my husband and pUt my son on the throne.(30) ‘Perhaps I might abandon my home and may go on pilgrimage after taking a vow ofChander Brat (Moon-fasting).
‘Or, perhaps I will remain a widow whole life as his company is now irritating.(31)

Dohira

‘When some one would kill my husband during hunting,
‘Then, on hearing this, Sassi Kala will not remain alive and would kill herself.’(32)

Chaupaee

He (the confidant) sat down to discuss as he was to be rewarded for his plan,
‘When Raja will be busy in hunting, my arrow will pierce through his chest.’(33)
In due course of time, Raja Punnu marched out for hunting.
When he approached the dense jungle, the enemy threw arrows on him.(34)
When the arrow hit him, he became furious, chased his horse, and killed him (the emissary).
Being badly hurt, he breathed his last and went to the heaven.(35)

Dohira

After slaying, the Raja himself fell flat on the ground.
The servants ran forward and took him in their laps.(36)

Chaupaee

Losing the Raja, servants felt like a wealthy-man becoming a pauper. (They thought,) ‘After losing Raja, how can we go home and how shall we show our faces to the Rani?’(37)
Then they heard celestial utterance, ‘Where have you people lost your wits,
‘When a brave person passes away in a battle, who takes his body away?(38)

Dohira

‘Making hIs grave there, you bury him,
‘And take home his clothes and inform the people there.’(39)

After listening to this command from the heaven, they buried him there,
And taking his flying-horse and clothes, they conveyed the message to his wife (Sassi Kala).

Chaupaee

Where the damsel was sitting with her friends in his remembrance,
There came the servants and conveyed the message and she nearly fainted.(41)

Dohira

She travelled in a palanquin to the place where her lover had died.
'Either I will bring my husband back or I will renounce my soul there,' she determined.(42)

Chaupaee

Travelling and travelling, the destitute reached there where her companion was buried.
She was taken aback on seeing the grave, and fully engrossed in his imagination, breathed her lost.(43)

Dohira

Everyone is going to parish, bUt that death is worthwhile,
Which, in no time, is sacrificed in the memory of the loved one.(44)
By burying your body you make your limbs to meet his limbs,
And then the soul meets the soul, relinquishing everything else.(45)
The way the wind amalgamates in the wind, fire blends into fire,
And through water they all intermingle and become one.(46)

Chaupaee

For sake of her consort, she abandoned her body and the gods took her to the heaven.
Lord Indra received her honourably and offered her half of her sovereign ty.(47)

Dohira

The gods and goddesses put her in a palanquin,
And raised slogans in every domain in her appreciation, hearing which Lord Indra was appeased too.(48)
Taking the example of the fish and water,
It is said that the wife, a fish, after relinquishing husband, the water, soon parishes.(49)

The co-wife did not fear the celestial wrath,
And, getting angry, had got her husband killed with an arrow.(50)

Chaupaee

The co-wife was distressed and had gotten her husband killed with an arrow, declaring,
'I am better of a widow than a married woman like that; at least I could
get up and prey the Almighty everyday.(51)(l).

108th Parable of Auspicious Charitars
Conversation of the Raja and the Minister,
Completed With Benediction. (108)(2023)
To be continued.

Charitar One hundred and nine
Tale of Urvassi

Chaupaee

Where Dharam Raja, the Lord of Righteousness, was seated in his council, this perturbing news reached,
'The co-wife of Shashi, who had killed her own husband with an arrow, has been killed.'(1)

Dohira

Dharam Raj's Talk
'Through infliction this woman has assassinated her husband,
'By some means, now, she should be terminated.'(2)

Chaupaee

In the same domain, lived a prostitute named Urvassi, who used to dance in the house of Kaal, the god of death.(3)
In the Council, she took the responsibility of this cause by disguising herself as a man.(3)
'It is difficult to kill a person who lives serenely in the world.
'But the one who is over cunning, his life is just a toy in the hands of an assassinator.'(4)
Contemplating like that the woman came out of the house,
And bought a black horse spending ten thousand coins.
When that horse galloped, even the Lord Indra's horse felt meek.(5)

She dressed herself in beautiful clothes and was adorned with ornaments.
Her long hair flared over her shoulders sprinkling perfumes all over.(6)
With eye-lashing powder in her eyes, her embellishment stole many a hearts.
In her snaky strands of hair many a humans, gods and devil got entangled.(7)
She decorated her body with many arms and they all were getting praiseworthy looks.
Like the necklace of diamonds, she captivated the world.
Like the Moon she enchanted everybody.(10)
With hair scattered over her shoulders, the turban looked charming on her head.
With ornaments sparking on her body, that 'man' charmed every person.
When she came forward to their courtyards, swinging her posture, the woman felt her fascination.
Seeing the prostitUte in the guise of a man, thousands of the wives of the gods and the devils felt blissful.(12)
With ornaments on her body she climbed up the chariot brandishing with the sword and the bow.
While eating beetle-nuts she put all the gods and devils in whim.
In spite oflooking with his thousands of eyes, Lord Indra could not fathom her beauty.
Brahma, the creator, creating her Himself, could not attain her anention.(13)

Dohira

Disguising as such, she commenced her plan,
And in a few moments she was there where she was destined to arrive.(21)

Chaupaee

This is what happened this side. Now we talk about the other woman (Rani), Who had killed her husband.and achieved the sovereignty for his son.(22)
To everyone she put up a sordid face but, internally, in her mind she was gratified,
As she had gotten rid of Punnu and placed her son on the throne.

Dohira

'As I was deeply distressed by my co-wife, I got my husband assassinated.

'Now I will go on enjoying living on the same tradition with the will of God.'
'The co-wife is no longer on by head, remaining widow I will carry on with my life,
'As I have no dearth of wealth,' and this way the destitute kept on planning,(25)

Dohira

'Raja never let me have the enjoyment of sex to the satisfaction of my mind.
'Now forwhom-so-ever my mind aspired, I will invite to come to me.'(26)

Chaupaee

She would sit down in the balcony to watch the dance and shower wealth indiscriminately.
She would not attend to the affairs of state and spent all her time in pleasantries.(27)
One day as she was watching the dance, she invited all the heroes.
Hearing the news, Urvassi came there, too.(28)
She wore the same ornaments, by taking them out ofthe alcove.
She marched forward moun ting her black horse and made, even, the Moon look modest.(29)
Gracefully she put on a turban with a crest on top.
Around the neck she put various necklaces, seeing which even Cupid felt ashamed.
Chewing the beetle-nuts she danced her horse among the tied down elephants.
The Poet Siam Bhinay says, it seemed she had come to entice all the women on the earth.(32)

Kabit

(On seeing Urvassi, the Rani thought)
'It seems some saint has dethroned Lord Indra (who is here now)
'It seems the Sun has come down in this disguise.
'It seems some person from the heaven, abandoning the heaven, has come down,
'On a pilgrimage to have ablution on the earth.
'It seems the Cupid, afraid of death by Shiva, has adopted the human form,

‘To hide himself,
‘May be, Punnu, the desirous of Shashi, getting furious, has enacted a deception to dupe me.’(34)

Chaupaee

She was still thinking thus when she (Urvassi) came closer,
She was so entranced that she lost the sense of her awareness.(35)

Kabit

(Rani)

‘Are you Kes, Shesh Nag or Danesh, who has adopted such an attractive demeanour?
‘Are you Shiva, Suresh, Ganesh or Mahesh, or an exponent of Vedas and have appeared in person in this world?
‘Are you Es of Kalindri, or you yourself are J ales, tell me which domain you have come from?
‘Tell me if you are my Lord Es and why have you come to our world as servant leaving your empire.(37)

(Urvassi)

‘Neither I am Kes nor Shesh Nag, Danesh and I have not come to illuminate he world.
‘Neither I am Shiva, nor Suresh, Ganesh, Jagtesh and nor the exponent of Vedas.
‘Neither I am Es of Kalindri nor I am Jales, nor the son of the Raja of the South.
‘My name is Mohan and I am proceeding onward to the house of my inlaws, and on learning about your aptitude, I have come to see you.’(38)

(Rani)

‘Come, stay here a few days and let us have kind conversations.
‘What is the need of this strange inclination of going to your in-laws?
‘Come, take over the reigning and rule over the state. I will hand over to you every thing with my own hands.
‘Your glimpse has roused my passion and I have become impatient and lost all my appetite and sleep.
‘Please don’t go there and become the splendour of my bed, as, Oh, My Love, I have fallen in love with you.’(42)
‘Standing on one leg I will serve you and I will love you, and only you.
‘Take this reign and leave me just to survive on meagre food as I will

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subsist whatever the way you wish.
'Oh, my Master, I will go there and expend myself whenever and wherever you desire.
'Adjudging my circumstances, please take pity on me and remain here for happy talks, and abandon thought of going to in-Iaws.'(43)
(Urvassi)
'By deserting my wife if make love with you, then my righteousness will be infringed.
'Better you carryon your sovereignty and remain in your home happily.
'Since my birth, relinquishing modesty, I have never looked at another woman.
'Whatever the thoughts you may have drowned in, keep patient and meditate on Godly Name.'
(Rani)
'Oh, my love, you may try thousands of time, but! will not let you go without making love with me.
'Whatever you may do, you cannot run away, I must achieve you today.
If I cannot achieve you today, I will kill myself by taking poison,
'And, without meeting the lover, I will burn myself in the fire of passion.'(45)

Chaupaee

(Urvassi)
'This is the tradition of our household, I must tell you,
'Never to go to the house of any body but if some one came over, never to disappoint.' (46)
When the lady (Rani) learnt this, she ascertained,
'I will walk to his home and fully gratify myself by making love.(47)

Savaiyya

'Oh, my friends, I will go there today putting my best clothes on.
'I have determined to meet my master, and I have resolved to go right now.
'To satiate myself! can cross over even seven seas.
'Oh, my friends, with thousands of efforts, I am longing for the body to encounter the body.(47)

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Chaupaee

(Urvassi)

'Since my birth, I have not made love to many woman.
'But if you ardently desire, I will not restrain myself.(49)
'Afraid of going to the hell, I cannot come to your house.
'You better come to my house and enjoy love-making to your satisfaction.'(50)
Talking and talking, the dusk approached and her desire for sex kindled.
She sent him to his house and herself adorned beautiful clothes.'(51)
Mohan retUrned to his house and put on attractive clothes.
She hung the bags full of coins around her neck, and, with wax, covered her aasan, part ofthe body in between the two legs).(52)
On top of that she applied poison, which she had obtained from the reptiles after pleasing Shiva.
So that whom-so-ever came in contact, would be poisoned to enable Yama, the god of death, to take the soul away.(53)
Then the woman reached there, extremely lured by the urge of the Cupid.
She had not envisaged the truth and had misconstrued Urvassi as a man.(54)
With full contentment she made love with her.
When, with the effect of poison, she was extremely exhilarated, she left for the abode of Yama.(55)
After when Urvassi had exterminated her, she departed for heaven too.
Where Dharam Raja had his council in session, she arrived there.(56)
He honoured her saying, 'You have done a great service to me.
'The woman who had killed her husband, you have terminated her life like this.'(57)

Dohira

The agony, through which the woman had killed her husband, was inflicted upon her too.
Praiseworthy is the King of Yama, as she was meted out the same treatment.(58)

109th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (109)(2081)
To be continued.

Chritar One hundred and ten
Tale of Raja Roopeshwar

Savaiyya

Roopeshwar Raja of the west was as good as the Raja of Alkeswar.
He was so much handsome that, even, Indra, the enemy of the devils could not match.
If a war were inflicted upon him, he would fight like a mountain.
If a group of braves came to kill him, he alone would figh t like one hundred soldiers.(1)

Chaupaee

But his subject was getting worried as he was not blessed with a son.
One day, extremely perturbed, his mother called in a lady.(2)
Who selected a girl for the Raja and she requested Raja to marry her.
She presented her to the Raja but he did not approve her.(3)
People pleaded but the Raja did accept her and counted her out of his mind.
But, the lady with determination, stayed put out side his door steps.(4)

Savaiyya

Raja Roopeshwar had an enemy; getting furious, he raided him.
He came to know as well and whatever small army he had, he collected. Beating the drums he commenced his assault and, after assigning his army, he danced his horse.
It looked like the tributaries in thousands running to meet the River Brahamputra.(5)

Chaupaee

From both sides braves swarmed and, in fury, shot the arrows.
The dauntless ones would get up again but those cut half with swords were dead beat.(6)
(The Poet) Siam says, the braves from both sides fought defending themselves with the shields,
The arrows shot out of bows eliminated many young-men from the fights (they died).
Somewhere, the chiefs were lying (dead), and somewhere the crowns and chariots were scattered.
Like the wind some braves were shaking and they were staggering

like the clouds.(11)
With swords in their hands, they came forward like the shots and the spinners.
The chests of the intrepid were torn apart like the cutting of wood logs by the saws.
The valiant ones were cut from the heads, feet and waist and they fell like the elephants fall in the sea.(12)

Chaupaee

The great soldier, after winning the war, marched to his house.
Then the news reached the woman that Raja Roopeshwar had won and was coming back.(13)
On the route, the Raja was to come back, she had erected a death-pyre,
And she had gone there with new red clothes on to become a Sati (to immolate herself in case Raja was dead).
When Raja passed that way, he observed the Sati.(15)

Dohira

On Raja's order his emissary approached the place,
And brought the news of the secret desire of the Sati.(17)
Hearing this Raja was delighted and praised her vehemently,
'I did not love her at all but she was going to sacrifice herself for me.(18)
'I should be ashamed of myselfthat I did not acquiesce the secret.
'Not even from the women I loved, came to wish me success.(19)
'Now, I will marry her immediately and spend whole life wit her.
'I will save her from immolating in the fire, rather she is already burnt in fire of love for me.'(20)
The pyre the Sati had built, he thought it to be the pyre of separation.
He circumambulated three times through all the four corners and honoured her as his Rani.(21)
After observing this incident, he relinquished all the other Ranis. And new Rani took control over Raja as if she had bought him.(22)

Dohira

From that day on, Raja's love was enhanced towards her.
Raja eradicated from his heart the love for all other Ranis.(23)(1)
110th Parable of Auspicious Chritars

Conversation of the Raja and the Minister,
Completed With Benediction. (110)(2104)

To be continued.

Chritar One hundred and eleven
Tale of Raj Prabha

Chaupaee

Durjan Singh was a great king; he was revered in all four directions.
His handsomeness was admired by every body and his subject was very blissful.(1)

Dohira

Who-so-ever came to his country, watched his magnanimity,
He would forget all his own home and wealth, and remain as his (the raja's) menial.(2)

Chaupaee

When the Raja would go for hunting, he would get many deer killed through his dogs.
He would use his hawks to prey on water-fouls and distribute lot of wealth among the pretty people.(3)

Savaiyya

Remaining always in the jungle, he used to kill many deer.
Throwing arrows with both the hands, he would not let any animal escape.(4)
One day when he was on hunting spree, he became rapacious finding a black deer.
He thought, he would catch him alive and inflict no injury on his body.(5)
On seeing him he sprinted his horse and chased him.
When he entered another territory, no servant was left with him.(6)
There was a princess named Raj Prabha, who loved Raja more than her soul.
Her sovereign palace would surmount the heights ofthe Moon.(7)
An over gushing river used to flow nearby whose name was Jamuna.
Around there, the birds picking up the seeds, always looked charming.(8)
In the palace, which had beautiful windows, the deer brought the Raja there.
The Raja had made the deer tired and caught it by holding it from the

horns.(9)
Raj Kumari observed this scene and thought in her mind.
'I will marry only this Raja otherwise I will finish myself with a dagger.(10)
She showered such a love that could not be shattered.
Through her charming looks, she invited Raja and made love with him.(11)
The couple befitted so much that they seemed as the epitome of Krishna and Radha.
They honnobbed their hands like a poor man who tried to move his hands searching for his last wealth.(12)
He cuddled her again and again as if trying to ravage the pride of the Cupid.
Making love by keeping her legs on the shoulder, he looked like the Cupid charging an arrow in the bow.(13)
He kissed her in many ways and endowed her many types of postures.
He pulled her towards him like a treasure coming into the hands of a pauper.(14)

Savaiyya

He performed sex and had kisses in so many ways that no one could count.
The woman, feeling shy but smiling, remained affixed to his body.
Her embroidered clothes were shinning like lightening in the clouds.
Beholding all this, all her friends got envious in their minds.(15)
Their bodies sparkled like gold and their coquettish eyes were as sharp as arrows.
They were looking as the epitome ofthe pied-wagtail and cuckoo birds.
Even god and devils got satiated and they looked as if the Cupid had cast them in a mould.
'Oh, My Love, under .the prime of youth, your two eyes are the embodiment of red-rubies.'(16)

Dohira

Their love reached the extremes and she felt as if she was amalgamated with the lover.
They both got rid of their aprons and remained there with no secret in between.(17)
Cuddling and cuddling each other they indulged in taking various position,
And the urge achieved the extremes and they lost the counts.(18)

Chaupaee

Embracing and snuggling the Raja was enjoying the love-making,
And, by squeezing and clasping the woman, he was feeling blissful.
Laughing and smiling she made love and expressed loudly her contentment.(19)

Dohira

Adopting different postures she took positions and experienced alleviations.
Embracing and cuddling they indulged ravishingly and the woman felt fulfilment by nuzzling.(20)
They acquired various intoxicants and arranged many viands.
Also obtained wine, marijuana and weeds and chewed beetle-nuts laden with safflowers.(21)

Dohira

After taking very strong opium and cannabis,
They made love during all the four watches bUt never felt satiated,(22)
As both, the man and the women, were at the prime of youth and the Moon was in full swings too.
They made love with gratification and none would accept the defeat.(23)
The wise man always seeks and gets a wise and young woman,
And happily and cheerfully clUtches her and leaves her not.(24)

Chaupaee

When a clever one meets a smart one, one does not wish to forsake the other.
The diverse ones, he considers imprudent and ugly in his heart and keeps his mind and words to marry the first one.(25)

Dohira

Sandal-woods stool is better but what use is the huge piece of wood.
A wise woman longs for a perceptive man, but what will she do with a fool?(26)

Sortha

The young husband is kind and he makes his home in her heart.
He endows her lot of love and is never disregarded.(27)

Savaiyya

Looking at his features woman gets heartfelt contentment.

She abandons all recollections and beams when she crosses her ravishing looks with his looks.
Achieving profound love, she feels herself in ecstasy and does not express remorse.(29)
'Since the time I have met my lover, I have abandoned all my modesty.
'Nothing entices me, as if I am sold without any monetary gains.
'With the arrows coming oUt of his vision, I am afflicted.
'Listen, my friend, the urge for love-making has made me to become his slave.'(30)

Chaupaee

One of her friends became jealous, who went and told her father.
The Raja, getting furious, marched towards her palace.(32)
When Raj Kumari learnt that her father, getting angry, was coming,
She resolved to kill herself with a dagger.(33)

Dohira

As she seemed very much perturbed, her lover asked smilingly,
'Why are you getting agitated, tell me the reason?(34)

Chaupaee

Raj Kumari, then, told, 'I am dreaded in my heart, because,
'Some body had revealed the secret to the King and he is very much infuriated.
'Now the King, being outraged, is coming to kill us both.
'You take me with you, and find some way to escape.'(36)
Listening to the talk, Raja laughed and suggested her to eliminate her distress.'
'Don't worry about me, 1 am concerned with your life only.(37)

Dohira

Unworthy is the living of that woman who watches the assassination of her lover.
She should not live for a minute and kill herself with a dagger.(38)

Savaiyya

(Raj Kumari)
'Throwing away; necklace, getting rid of gold bangles and ornaments, I will smear dust on my body (become an ascetic).
'Sacrificing all my beautification, I will jump in fire to finish myself.

'I will fight to death or bury myself in the snow but will never abandon my determination.
'All the sovereignty and socialising won't be of any benefit if my lover dies.'(39)

Chaupaee

But Kumar said jovially, 'Don't worry about me.
'I will find a way which will eradicate your affliction.'(40)
'Please don't worry about me,just get me a bow and arrow.
'Close the door tightly and lay down a bed in the courtyard.'(41)
The woman abided by accordingly and brought him a bow and arrow.
Elegantly she bedecked a bed and over it made the lover to sit.(42)

Dohira

Contemplating thus, she thought in her mind,
'I will live or die with my lover.'(43)

Chaupaee

She gave him loving looks and made love in various manners.
While gratifying themselves with love-making, they dreaded not at all.(44) There appeared two ruddy sheldrakes (very big birds) that were seen by Raj Kumar.
One he killed with the bow, and the other, he finished with an arrow held in his hands.
With two arrows he destroyed both and they roasted them immediately.
They both ate both of them, then, fearlessly enjoyed the sex.(46)

Dohira

After relishing them they took off their skins.
Putting those on their heads, they jumped into the river.(47)

Chaupaee

Every body took them as birds and never thought they could be humans. Swimming and swirling they went a long way and touched the bank.
They engaged two horses and travelled to their country.
Retaining her as his principal Rani, he obliterated all his agonies.(49)

Dohira

Wearing the skins of birds, they had escaped the looks of her father.
Every body considered them as the birds and none could guess that they were humans.(50)

'They had come to their own country now,
And day and night blissfully enjoyed love-making.(51)(1)

111th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (111)(2155)
To be continued.

Chritar One hundred and twelve
Tale of Chatar Kala

Dohira

Soor Chand was the king of Sammar Kand; there had been none other like him.(1)
Chatar Kala was his Rani; she was very fortunate.
In beauty, serenity and modesty no body could beat her.(2)

Chaupaee

The king always obeyed her and, happily complied with her wishes.
Even, whole country followed her and the Rani was regarded as the sovereign.(3)

Dohira

Impressed by her many-fold qualities, her lover accepted her command.
Always accepted her faculty and would not heed to any other woman.(4)
Once that sovereign came across another woman and thought of making love with her.
When the night approahed he sent an emissary and invited her.(5)
There, he made love with her considering another person's woman as his own.
He wanted to keep her at home but was afraid of his wife.(6)
Bearing this in mind, while making love he said,
'I will marry you and, lifting you from poverty, I will make you a Rani.'(7)
When the woman heard this, she became rapacious,
And replied, 'I am yours. You may marry me any time.(8)
'But one thing I must say, and please believe it to be true,
'If you are ready to continue loving me, then you must marry me today.
'The one who adores some one, one must not back out, even though one may lose ones life.'(10)

'The Rani, you have at home, I am scared of her.
'With magical spell you are under her control.(11)
'Now I will show you a miracle, through which I could be a sovereign like you.
'I will disguise as a Sati *(*the one who immolates her self with the dead body of her husband) and put on red clothes.(12)
'With the Rani accompanying you, and sitting in a palanquin, you Come to that place (where pyre will be ready).
'You *come* to me to dissuade me and then send Rani towards me.'(14)
When the day broke she marched (towards the pyre) and all, the rich and the poor, followed.
The Raja, along with Rani, came and stood before her hanging his head.(15) Raja requested her not become Sati and take as much wealth from him as she wished.
(He asked his Rani) 'Rani, you make her to understand and save her from burning in the fire.'(16)
When Rani and Raja tried her to understand, then she replied, 'Listen my Raja, with love I say, what good is this wealth for me.(17)

Dohira

'Listen, my Rani and Raja, I am relinquishing my life for sake of my beloved.
'What will I do with this wealth ?'(18)
'Another person's property is like a stone and another person's husband like father.
'Sacrificing my life for my beloved, I am destined for heaven.'(19)
Raja once again said, 'Oh, my dear, don't be obstinate,
'Please don't desert your life, and take half of our dominion,'(20)
'What good will be this sovereignty *for* me? This must remain with you.
'I won't stay alive all the four ages. My lover is dead but I will remain extant (by becoming a sati).'(21)
Then the Raja sent the Rani afresh and asked, 'You go and try again,
'And some how persuade her not to take such action.'(22)
Rani went to her and put in efforts through conversation.
Sati said, 'If you agree to one of my conditions, then I can abandon my perversity.'(23)
Sati told Rani, 'You give me your husband and live with me as a slave.

'You will fetch water-pitcher while Raja is watching.'(24)
Rai said, 'I will give you my spouse and will serve you as a servant.
'I will watch Raja making love with you and fetch pitcher of water too.'(25)
(Raja)
'Don't become sati by burning in fire. Please say something.
'If you desire I will marry *you* and, from a pauper, I will alleviate you to a Rani.'(26)
Then, holding by her arms, he sat her in the palanquin,
And said, 'Oh, my woman, you don't burn yourself, I will wed you.'*(27)*

Dohira

While every body was warching, he made her to occupy the palanquin.
With such a deception he made her his Rani.(28)(1)

112th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (112)(2183)
To be continued.

Chritar One hundred and thirteen
Tale of *Rani* Krishna Kunwar

Dohira

Bishan Singh was a prominent Raja in the country of Bang.
All, high and low, would bow to him to convey their humility.(1)

Chaupaee

Krishna Kunwar was his principal Rani; she looked like being churned out of the sea of milk.
Glancing at her eyes, laced with eye-lashers, many husbands got highly charmed.(2)

Dohira

Her features were most attractive and earned lot of compliments.
Raja's heart was induced by her looks and he was absolutely entangled.(3)

Chaupaee

She loved Raja too, which enhanced Raja's love for her.
The love of both of them was epitome of the love of (legendary) Sita and Rama.

Once, Raja was enticed coming across another woman and lessened his affection for the Rani.
When Krishna Kunwar realised this, she was infuriated.(5)
Krishna Kunwar was enraged and she decided in her mind,
'I will undertake the arduous job of killing Raja and annihilate myself.(6)

Dohira

The Rani was so much maddened in her mind,
That she cracked like glass.(7)
The Raja sent an emissary and invited that woman.
And, after shattering the ego of the Cupid, he felt blissful.(8)

Chaupaee

When the Rani heard this, she raided the place brandishing a sword. She first murdered her husband, Bishan Singh, and then the woman.(9)

Dohira

After killing her she cooked her meat instantly,
And sent that to the house of another Raja.(10)
Considering it genuine cooked-meat, they all devoured it,
And none ofthem could discern the mystery.(11)
Then, with the a bludgeon, she repeatedly hit (dead-body of) Raja,
And pushed him to roll down on the ground.(12)
He had been extremely under the influence of wine, when he was hit with dagger,
Now he was pushed and he was thrown down the stairs.(13)
All the ground around him was drenched in blood, As he had been killed with a dagger.(14)
(Pretending) When the woman saw the dead-body of Raja, she started to express her anguish,
And shouted, 'What has Kaal, the god of death, done to me?'
'Raja has died by hitting a dagger.'(15)
When Rani, showing grief, shouted very loudly, all the people heard,
And asked, which enemy had killed the RaJa.(16)
The Rani expressed as if in a great distress, 'Noone knows the mystery.
'Primarily the Raja had ordered some meat, from which he ate some and, some, he distributed among the servants.'(17)
'Then Raja sent for wine, he drank some and, some, he gave me.
'By drinking wine we were inebriated and lost our senses.(18)

Overwhelmed with wine, Raja came forward to make love with me.
'Domineered by the Cupid he stretched his hand and clutched my arm.(19)
'Be skidded on the stair and, being excessively drunk, slipped out of my band too.
'His dagger was unfastened, hit him and the Raja breathed his lost.(20)

Dohira

'Tbe Raja had fallen from the stairs to the ground,
'And the dagger had gone straight into his stomach, killing him instantly.'(21)

Chaupaee

She narrated this story to all and took the dagger and thrust it into her own heart.
The principal Rani slew Raja, then cast off her life.(22)(1)

113th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (113)(2205)
To be continued.

Chritar One hundred and fourteen
Tale of Sringi Rishi and Prostitute

Savaiyya

There used to live a sage in ajungle that supported horns on his head and was known as a Horny.
Some thought (prevailed) that Bibhandav, the father of Horny, had gotten him through the belly of a she-deer.
He had become a sage as soon as he achieved the age of discernment.
He meditated day and night and never visited the city, not even unintentionally.(1)
By meditating in the jungle, he felt blissful.
Every day, observantly, he would orate Vedas after ablution, and revel in Godly deliberations.
He followed Six Shastras, although he would bear body-penances, he would never let his mind deviate.
When he felt hungry and thirsty, he would pick up fruits and eat.(2)

A long time had gone by, when, it is heard, a famine broke out.
Nothing to eat was left and the people started to crave even for a single kernel.
The Raja called all the learned Brahmins and asked,
'Tell me what have I sinned that my subject is not able to subsist.'(3)
On the Raja's query, they all responded,
'You have been ruling according to the legacy, and have committed no sin.
'Consulting the Simritis and the Six Shastras, all the Brahmins have reached this conclusion.
'We have contemplated that the Horny Rikhi should be invited to your house.(4)
'If Your Revered Honour, think appropriate, some how, Bibhandav Rikhi,
may be invited to go around blessing the city.
'It is true, ifhe dwells in this country, the famine will be eradicated.
'If he cannot come himself then, he may be requested to send his son,'(5)
Sortha
Extremely aggrieved, Raja sent his friends, the sons, and many others.
He, himself, fell on his feet, but the sage did not acquiesce.(6)

Savaiyya

Then all the people gathered around and contemplated, 'what to do.'
Raja had himself tried hard, but could not get the sage to consent,
(He declared) Any body who persuades him to come, I will give him half of my kingdom.'
(People thought) 'Ashamed (of not being able to persuade), the Raja has shut himself in the house, now we all will strive to bring the sage.'(7)
There lived a pretty prostitute; she came to Raja's palace.
She divulged her actions to the people at large that,
Chewing beetle-nut she had walked over to appease the devils and the gods.
On seeing her proceeding (now to the palace), the people were filled with bliss.(8)
'Listen my sovereign Raja, a sage isjust a meagre object for me, he would not dare to look into my eyes even.
'I will display him my charm and will get him enchanted through my

talks.
'I will get his hair-locks shaven off and bring him to your palace with a turban on.
'Observe my miraculous charm; he, himself, will come and serve you the meals.(9)
'Hearken to what I am saying, my Raja, I am capable of bringing stars from the sky.
'I have gained control over many great gods and the devils in a matter of moments.
'I have produced the Moon during day and the Sun when it was dark.
'I will invalidate the intelligence of eleven Ruderans (cry-babies).'(10)

Dohira

After making such commitments, she departed from the place,
And in the twinkling of eyes, arrived at the place.(11)

Savaiyya

On seeing the sage Ban, she was infatuated, and felt relieved.
Instead of fruits from the branches of the trees, she laid down various delicacies for the son of Bibhandav.
When the sage felt hungry, he came to the place.
He ate those viands and experienced a great satisfaction in his mind.(12)
He thought, 'Have these fruits grown on these trees.
'I have never seen them through my own eyes in this jungle before.
'It could be Lord Indra, himself, who had grown them to test me,
'Or could it be that the God, to reward me, has endowed me these.'(13)
After relishing them, he felt being taken aback.
Looking around in all the four corners he thought,
'There must be some reason behind this.'
He noticed a pretty lady, fully decorated, standing in front him.
He was looking like the symbol of the earthly beauty.(14)
In the presence of the wondrous lady, his youth appeared to gleam.
Her lotus-like eyes sparkled and even the Cupid was made to face modesty. Rudy sheldrakes, the pigeon, the lions, the parrots, the deer, the elephan ts, all seemed humble in her presence.
All had cast off their afflictions and were feeling blissful.(15)
The sage contemplated in his mind, and thought,
'Prom among the gods, devils and Bhujang, who could she be?
'She, rather, looks like a princess, I am sacrifice to her.

'I will, for ever, stay with her and would continue with my meditation in the jungle.'(16)
He came forward and said to her, 'Please talk to me and tell me who are you?
'Are you the daughter of either a god or a devil, or you are Rama's Sita?
'Are you a Rani or sovereign princess or are you the daughter of Jachh Or Bhujang (gods)
'Tell me truthfully whether you are Shiva's consort and waiting for him on the way-side?'(17)
(Reply)
'Oh, my master, listen, I am neither Shiva's woman nor a sovereign princess.
'Neither I am Rani, nor I belong to Jachh, Bhujang, god or devils.
'Neither I am Rama's Sita nor I belong to the sage ofthe poor.
'I had heard about you as a magnanimous yogi, and I have come to marry you.'(l8)
Her frolicsome eyes had magical effect on him.
Through coquetry she enticed him and brought him under her control.
Getting his tresses shaved off, she made him to wear a turban.
She won him over and, from a sage, she transformed him into householder.(19)
Relinquishing all his austerities, the celibate tUrned into a householder.
After winning over the sage the woman eradicated her tribulations.
By making love invariably she gave birth to seven boys and six daughters.
Then she decided to abdicate the jungle-life and to come and live in the city.(20)
'Listen to me, my sage, there is one beautiful jungle, let us go there and make love.
There are a lot of fruits and fruit trees and it is situated at the banks of River Jamuna.
Abandoning this jungle, you must go there because that is much more captivating.
We will go there, make-love and rend the ego of the Cupid.(21)
She asked their seven daughters to walk ahead and picked three sons in her lap.
She took two sons on her own shoulders and remaining two she made the sage to pick up.(23)

Totak Chhand

When the people heard about the arrival of the sage, they all swarmed to worship him.

They all felt blissful and none, neither the old nor the young, remained behind.(24)

They all welcomed the sage with the flowers, and sprinkled saffron. The sage was gratified, and the rain started to pour like it did in the month of Saawan.(25}

Dohira

The people felt great relief with the rain,

And the famine was turned into the period of abundance.(26)

Totak Chhand

When it kept on raining incessantly for long time, people's minds were filled with apprehension:

Perhaps it would never stop as long as sage lived there and their houses might disintegrate into the ground.(27)

Then they called the prostitute and got halfthe sovereignty endowed to her.

They requested her to take the sage away and eliminate the anxiety of the town's inhabitants.(28)

Savaiyya

The woman, then, asked the sage, 'You are spending your life under the directives of a female and never meditated on God

'Now you have become a burden on the earth as you have renounced even the oration of Vedas.

'Losing self-control you are mumbling and have abandoned the dread of Kaal, the god of death.

'Deserting the jungle and roaming around the town, you are dishonouring your reverence.'(29)

Dohira

When he heard such pontificating, he pondered over,

And immediately left the town and headed towards the jungle.(30)

First she brought him and got the rain to pour down,

Then made Raja to give her half the kingdom.(31)

For sake of half of the domain she ravaged the veneration of the sage,

And being satiated, she provided him numerous exhilaration.(32)(1)

114th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (114)(2237)
To be continued.

Chritar One hundred and fifteen
Tale of Rishi Gautam and Ahliya

Dohira

The sage, Rishi Gautam lived in a jungle; Ahliya was his wife.
Through incantations, she had gained authority over her husband.(1)
Among wives of gods, devils, Kinners, there was none,
As pretty as she through out the domain ofheaven.(2)
Shiva's consort, Saachi, Sita and other devout woman,
Always looked towards her to correlate their beauty.(3)
On a special mission, all the gods called at Gautam Rishi.
Reflecting upon the beauty of Ahliya, Lord Indra was charmed.(4)

Arril

Enticed by the handsomeness ofIndra, the women fell for him too,
And she felt thoroughly drenched in the sea of separatio.
(She thought) 'lfI attain this one who propels all the three domains,
'Then, I will not waste my youth by living with this foolish sage.(5)

Dohira

This vulnerable lady was captivated with the magnanimity of Lord Indra,
And Shiva was badly hurt through his adversary, (the Cupid).(6)

Chaupaee

'What should I do to achieve him? Should I send my friend to call him?
'Even if I get only one chance of meeting, then, listen my friend, I will be a sacrifice to him.(7)

Dohira

She called her friend Jognesary,
She related her the secret and sent her to Lord Indra.(8)
The friend went and conveyed the secret to Indra.
Or learning the predicament of Ahliya, Indra was overwhelmed.(9)

Savaiyya

'Oh, Lord Indra, listen, the lady has fainted and has not even put on the forehead dot.

'As she has been affected by some one's magical spell, she has not done any make-up.

'In spite of ardent requests by her friends, she has not chewed any beetle nuts.

'Please come quick, what are you thinking, you have won over the heart of the sage's wife.'(10)

The Lord, conceding to this lady's request, started to walk to the place where that Lady was.

She had taken the beetle-nuts and had commenced embellishing herself, too.

Afraid of getting sage's curse, he walked very cautiously,

Also as, on the one hand he was dreaded and, on the other, there was the lover's allurement.(12)

Dohira

In came the orchestrator of three domains (Indra), dressed handsomely,
And by accepting him as her husband, she disregarded the sage.(14)

Savaiyya

Hearing the tidings, the supreme of the sages was astonished,
Abandoning all his tasks, he flew into a rage,
He walked over to that house, and, seeing him, Indra hid under the bed.
And he thought some shameless person had committed a hideous misdeed.(15)

Dohira

Rishi Gautam, in fury, asked who had come to this house.
Then the wife responded laughingly,(16)

Chaupaee

'A cat came in and it got dreaded so much on seeing you,
'That it hid under the bed. My dear Rishi, I am telling you the truth.'(17)

Totah Chhand

Munni Raj could not revel and whatever the woman said, he accepted,
'This cat, which is gone under the bed, just think, it is earning all the praises like (Lord) Indra.'(18)

'Please, Munni, don't be angry at this cat as it has come to stay here considering it as a (nice) household.
'You better go away *from* the house, conduct an oblation and meditate upon the God's Name.'(19)
Accepting this, the Rishi went away and the woman took Indra out.
A few days passed by and the Rishi learnt about the secret and shook his head in dismay.(20)
Then the sage invoked a curse and made Indra's body abounded with vulva.
With thousands of vulvas in his body, extremely ashamed, Indra left for the jungle.(21)

Dohira

Then he cursed the woman for conducting such a vile Chritar,
That she turned into stone statue and remained there for four epochs.(22)(1)

115th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (115)(2259)
To be continued.

Chritar One hundred and sixteen
Tale of *Two* Devils: Sandh and Apsandh

Bhujang Pryaat Chhund

Sandh and Apsandh were two great devils; all the three domains paid them their obeisance.
After an extreme meditation they had obtained the boon from Shiva that they could not be killed.(1)

Chaupaee

Shiva gave them word that they could not be terminated,
'But if you fought among yourself, then you would go to the domain of death.'(2)
After obtaining such a boon they ignored all the people.
Now ifthey came across any devil, that would not go away alive.(3)
All this caused a great commotion and all the people went to Brahma, the Creator.

Brahma called the god, Wishkarama (the god *of* engineering), and decided to provide some remedy.(4)
Brahma asked Wishkarama to create such a woman today,
That there had been no one like her before.(5)

Dohira

Wishkarama created a woman, whose beauty could not be surpassed. Who-so-ever looked at her, was most appeased and could not remain a celibate.(7)
Looking at her charm, the entire women folks became worried,
In case, on her sight, their husbands might forsake them.(8)
The woman, after making up her profile exquisite,
Quickly walked over to the place called Thanesar.(9)
She reached there where they (the devils) had their garden.
The gods and the devils plunged into confusion on seeing her.(10)
When she entered the garden, both the egoists came out of the assembly.
They approached Tilotama (the woman) and both yearned to marry her.(11)
Sandh said, 'I will marry you,' but Apsandh stressed, 'No, I espouse you.'
The dispute was ensued among them and they started to fight.(12)
Bhujang Chhand
A great fight followed and powerful warriors confronted each other.
From all four sides they converged.
Furiously, many Kashatris inflicted injuries.
The shields and the spears dominated everywhere.(13)

Dohira

As soon as the music of death rolled, the dauntless ones faced each other.
In the accompaniment *of* the drums, Sandh and Apsandh roared.(15)
Primarily the arrows dominated, then the spears sparkled.
Then the swords and then the daggers glittered.(16)

Dohira

Then came the turn of the boxing, and the hands swung like steel.
The strong, the weak, the brave and the coward were becoming indistinguishable.(17)

Savaiyya

The stampede was heightened as Sandh on the one side and Apsandh

on the other stormed.
In great furry they raided each other with various arms.
Dead Rajas along with their crowns were found lying down.
Punished by the Creator, the fighters from both sides had taken shelter under Kaal, the god of death.(19)

Chaupaee

The intrepid fought among themselves and were killed with the arrows as hard as stones.
The flowers started to pour from the heaven and the celestial gods felt the sighs of relief.(20)

Dohira

After annihilating both the brothers, the woman left for Godly domain,
Gratitude were showered from everywhere and Devraj, the Almighty, was much appeased.(21)(1)

116th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(116)(2280)
To be continued.

Chritar One hundred and seventeen
Tale of Sachee

Chaupaee

When the devils indulged in war, Devraj went to Indra's house.
He (Indra) hid himself in the stem of the Sun-flower, and neither Sachee nor anybody else could see him(1)
All, including Sachee, became apprehensive,
As, in spite of searching, he could not be found.(2)

Dohira

They all gathered and called Brahmaspati Supreme, the God,
And told Him that none of them could trace Indra.(3)

Chaupaee

'Either he has been killed in the war or, being scared, has gone under hiding.
'Either, being ashamed of himself, he has run away from the fight or

has become an ascetIc an gone mto a cave.' (4)

Dohira

Shukracharj suggested, 'Now we should contemplate,
'And handover the dominion to Jujati.'(5)

Chaupaee

Then all the gods got together and handed over Indra's sovereignty to Jujati.

After getting the rule of Indra, when he noticed the beauty of Sachee (Indra's consort), he was enticed.(6)

Be said, 'Listen, my dear Sachee, now you, rather, become my consort.

'By searching he will not be found, then why waste the time.'(7)

Crying, Sachee said, 'My master is gone abroad.

'If you infringe my truthfulness, it will tantamount to a great sin.'

(She thought) 'It is very distressful that this sinner will not let me alone now.

'Some trick must be played so that he is kept away from reigning.'(9)

Dohira

(She said to him) 'I have taken one vow, if you can fulfil it,
'Then, you can get marry and take me home.'(10)

Chaupaee

'You, yourself, ascend in a palanquin, and ask the sages to act as bearers and pick it up.

'Running fast reach here and hold my hand in marriage.'(11)

Immediately he arranged a palanquin and asked the sages to haul it. When the sages got tired, he hit them with the whip.(12)

Dohira

The sage named Udhalik pronounced a curse on him,
Through which he was dethroned from Indra's domain and thrown on the earth.

Chaupaee

Through such a trick she averted the situation and then went round and found Indra.

He took over the sovereignty, once again, and the greetings flowed in the heaven.

117th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (117)(2294)
To be continued.

Chritar *One* hundred and eighteen
Tale of Rani Mantar Kala

Chaupaee

In the West Country there lived an auspicious king named Dev Raao. Mantar Kala was his wife.

The way the woman directed, that fool followed and without her consent would not take a single step.(1)

She always ensnared the Raja; they had two sons.

After sometimes the Raja died and his sons took over the kingdom.(2)

Dohira

Once, a man came, who was very handsome.

Becoming the victim of his love-arrows, Rani felt herself under his spell.(3) *Sortha*

Through one of her maids, she called him over,

And told him to stay their without any trepidation.(4)

Chaupaee

Then, that handsome man thought and spoke to the Rani emphatically, 'I must ask you one thing, I will stay if you agree, and otherwise I will leave.'(5)

(He thought) 'I must say something which she cannot do and abandon thought of meeting me.

'Or else she will be too firm and will definitely marry me.'

Dohira

'These two sons which you have given birth to, kill them both,

'And placing their heads in your lap, go out to beg alms.'

Chaupaee

The woman decided to undertake the task and called both her sons. She intoxicated them with wine and with a sword killed them both.(8)

Dohira

She cut of and put the heads of both of them in her lap.

Chaupaee

Putting up the disguise of a beggar, she went out for begging.(9)

Chaupaee

After begging, she went to her lover and showed him the heads of her sons.

'I have killed my both the sons. Now you come and make love with me.'(10)

An uphill task he faced, and for one whole watch he felt like a dead man.

When the second watch approached, he regained the consciousness.(11)

Savaiyya

(And contemplated,) 'Neither I can accept her, nor can I leave, I am in a fix now.

'Neither, I can sit nor get up, such a situation has arisen.

'Neither I can abandon her, nor I can relish her in such a condition.

'I have been downed to doom and all my perceptibility has abandoned me.'

Chaupaee

He woke up after another watch had passed and, under extreme compulsion, took the woman in the embrace.

Whatever she asked for he did and, thereafter, never yearned for a woman.(13)(1)

118th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(118)(2307)
To be continued.

Chritar *One* hundred and nineteen
Tale of Rani Ruder Kala

Chaupaee

In the country of Tirhat, there was a large town of Tirhatpur, which was renowned in all the three domains.

Jantar Kala was one of its Ranis; she had a daughter named Ruder Kala.(1)

Chaupaee

When her childhood gave way and youth glittered,

She came across a handsome prince and seeing him she experienced the fire of passion.(2)

Dohira

The prince was very ravishingly attractive and his name was Sanbratra.
Tantra (Ruder) Kala remained imbued in his thought all the eight watches of the day.(3)

Arril

She sent her maid and called him to her place.
She made love with him in full swing.
She invariably adopted numerous postures,
And enjoyed the sex according to Koka Shastra.(4)

Dohira

Jantar Kala, the mother ofthe girl, barged in,
And Tantra Kala, afraid of her mother hid him.(5)

Chaupaee

She immediately sent for the hair-removing powder and spread it on his moustache.
As soon as his hair were taken off, the prince looked like a woman.(6)

Dohira

Putting on female clothes and ornaments, he disguised as a pretty woman.
Impressed with his beauty the whole world felt the fire of passion.(7)

Chaupaee

After dressing him as a woman, she went to her mother.
She declared her as her righteous-sister and made an open announcement,(8)

Dohira

'Dear Mother, listen, my righteous sister has come.
'Go, and ask Raja to give her a send-off with many riches.'(9)
The mother contemplated on what she was told,
And, holding him from the arm took him there where Raja was seated.(10)
(Rani)
'Oh, my Raja, listen, your righteous daughter has come here.
'Now you give her a send-off with lot of riches.'(11)

Chaupaee

When he came to know of the fact that his righteous-daughter had come, He opened up the all his repositories and gave her a send-off befitting a real daughter.(12)

Mantar Kala said to her father, 'The righteous-sister is too dear to me.
''Today, I will take her with me and will entertain her in our gardens.(13)
'Then while taking her to her palace happily, she said,
'As you are very dear to me, you can come into my palanquin.(14)
'We both will go talking, and eradicate our afflictions.'
'Then they climbed the same palanquin and came to thejungle.(15)
When the palanquin was passing through the city, the people gave them the way.
They were not visible and were involved in making love.(16)
In spite of their indulgence in lovemaking, no body noticed them through the market.
On the shoulders of eight bearers, the lover was holding beloved's legs in his arms.(17)
As the palanquin was moving, the lover was enjoying the swings.
As the bearers swung the palanquin while walking, she clung to the lover's shoulders.(18)
The palanquin was placed in the jungle and they relished in lovemaking invariably.
He had received untold amount of money and, as a result of this, took woman to his country.(19)
The girl wrote a letter and left in the palanquin and told her parents that,
'I liked this handsome man and for that I played afl this game.'(20)
'She was not your righteous daughter, which I had taken in the palanquin with me.
'His hair had been removed with a medicine and he had put on women clothes and ornaments.(21)
'We have had lot of riches and I have met his parents.
'Since the time I left you, I have relished living with him.(22)

Dohira

'Oh my father, may your country flourish and you live blissfully,
'And bless us, tOO, to live happily here onward.'(23)(1)

119th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (119)(2330)
To be continued.

Chritar One hundred and twenty
Tale of Vishnu

Dohira

One day Lord lndra decided to go to the house of Shiva.
Seeing god Ruder in disturbing situation, he got worried.(1)

Chaupaee

When Ruder saw him, he flew into a rage and hit him with a stone.
Being infuriated, leaving apart every thing, he threw fire from his mouth.(2)
The fire then flared all over and started to burn all the three domains.
The god and devils, all were dreaded and got together to go to see Ruder.
The great Ruder then calmed down and threw fire into the sea.
All the radiance was condensed and through that, great devils Jalandhar was produced.(4)
He adopted the woman called Brinda, who was exalted as virtuous wife.
Through her benevolence he started his reign bUt the enemies could not bear.(5)
He won over all the devils and the gods, and took all the people under his dominance.(6)

Dohira

Ses, Jales, Sures, and all the gods he brought to live in his realm.
And that the Devil was enticed by the woman of Ruder and seeing her felt elated.(7)

Chaupaee

He was so much fascinated seeing her that he sent a wise emissary to her.
He asked Rude to handover Parbati to him or accept annihilation.(8)

Dohira

'The daughters and sisters are given away according to the tradition of Vedas.
'But, listen, no body till today has give away his wife.'(9)

Chaupaee

With the backing of a large number of the army of the devils, he came furious.
He .called in Sunbh and NiSunbh (devils) and collected all the ones

full of wrath.(10)
Fully equipped with arrows, they were blaring.
They were laced with spears and tridents, and, consequently who could dare to fight.(11)
On this side, Ruder became very angry, beat the drum and Indra arrived with his army.
Also came Chandra along with his compatriots, all holding spears and tridents.(12)
One the one hand there were the stalwart devils, and the other the gods and their progeny was getting honours.
The steel started to strike steel and to make sure no one ran away, the Kashatris rounded from all sides.(16)
In spite of giving tough fight, gods lost and, but, as his wife was virtuous, he (Jalandhar) could not be killed.(21)

Dohira

Then Vishnu thought over the plan and disguised himself as Devil (Jalandhar).
The garden, where Brinda was staying, captivated every body's mind, even Cupid would getjealous.(24)

Chaupaee

He enjoyed with her invariably and illuminated the Cupid's ego.
'Now I will narrate you the fighting which went on here, which would sooth your feeling.'(25)
Bhujang Chhand
On one side the devils were strong and on the other, the gods were equall good.
Both had spears and tridents and dIe progeny of both ofthem was full involved.(27)

Chaupaee

This way he ravaged her chastity and then killed Jalandhar.
Then he regained his sovereignty and earned honours in the heaven.(2)

Dohira

Playing such a deception, Vishnu violated the chastity of Brinda,
And then retained his kingdom by annihilating Jalandhar.(30)(1)

120th Parable of Auspicious Chritars

Conversation of the Raja and the Minister,
Completed With Benediction. (120)(2360)
To be continued.

Chritar One hundred and twenty-one
Tale of a Thief Woman

Chaupaee

When (Emperor) Jehangir was holding his court, a woman came in wearing the veil.
She picked pockets of many and never showed her face.(1)
One man detected the secret but did not divulged to anyone else.
Next morning when he saw her coming in, he planned a way.(2)
He took of his shoe and started to beat her,
Saying, 'Why have you come out of the house,' he nearly made her to faint.(3)

Dohira

Beating her hard, he took her ornaments and, shouted, 'Why have you come here?'(4)

Chaupaee.

People thought that she was his own wife,
Who had come out of the house without his permission and got beating.(5) By the time the woman regained consciousness he had gone on his away. Dreaded by him she never came there again and abandoned stealing.(6)(1)

121st Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (121)(2366)
To be continued.

Chritar One hundred and twenty-two
Tale of Rani Kookum Devi and Ghansaar Devi

Chaupaee

Abhai Saandh was an auspicious Raja of the country of Kahloor.
He had killed Tatar Khan in the fight and cut off his nose.(1)

Infuriated, many Khans raided on him and massacred a number of Rajas. In spite of their losses in the battles, they called in Chhaju and Gaju Khans.(2)
He (Khan), who used to keep a pigeon under his arm, announced,
'Any body who treated Raja adversely, will be cursed.'(3)
Harkening to this they consented but had not discerned the secret.
'Go and tell the Raja that we wan ted to have the pleasure of meeting him.(4) Getting such communication he came over, but on his way, he established the posts of four persons each.
Then he requested Raja to show him his arms, and he readily agreed.(5)
He gave in all those and, then, ordered new clothes them.
The sleeves of those were prepared such that, without tying even, the arms could not be moved.(6)
He trained a bard to say to Raja at his face,
'If you give me all your arms, only then I will consider you benevolent person.'(7)
Acquiescing to the request, the Raja handed over the arms in spite of the warning of his ministers;
They had envisaged the fact, that the Raja could not use his arms now, as he was going to wear white clothes.(8)

Dohira

Raja put that gown on, through which arms could not be taken out. Teer Khan, who was standing there, tied up his arms.(9)
(He said,) 'You are a prince, come quick and strike a blow.'
(As he could not,) Then the Turk struck and cut his both the arms.(10)

Dohira

Raja was all alone, but the Turks were in great number.
The handsome Raja was killed after challenges.(11)

Chaupaee

There was one (humanoid) horse, which was of good breed, it came near Raja.
He took the Raja's one garment and disclosed everything to the Ranis.(12)

Dohira

Kookum and Ghansaar, both the Ranis, when heard this,
They both decided to kill themselves fighting.(13)

'If our husband has succumbed to the injuries inflicted to his body,
'Then we all will die fighting disguised as men.'(14)

Chaupaee

After scheming like this, they all disguised themselves as men,
And planned Kookum to raid from one side and ,Ghansaar from the other.(15)

Dohira

They all agreed to the plan and all of them put the clothes of men.
From one side Kookum started and from the other Ghansaar.(l6)

Chaupaee

Both sides flaunted the arms and both sides played the war trumpets.
The swords were brandished in such intensity that most of the women were killed.(17)

Chaupaee

Both got hold of the double-edged spears and thrust into each other's bellies.
Throwing them away they fought with the daggers and both sacrificed their lives.(19)

Dohira

For sake oftheir lover, both had confronted the enemy,
And this way they reached heaven to meet their mate.
Praise worthy were those woman, who fought for sake oftheir loves,
They were honoured in the world and they attained the place in heaven, too.
They accepted the sufferings but never showed their backs.
And, as the poet Shyam says, the narration of this episode ends here.(22)(1)

122nd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (122)(2388)
To be continued.

Chritar One hundred and twenty-three
Tale of Lord Vishnu

Chaupaee

The devils and the gods, all, got together and went to churn the sea. When they had churned out fourteen treasures, the devils were enraged.(1)

'We will take all the fourteen treasures failing which we will not let the gods live in peace.

'Our innumerable army will rise and will see how they manage to escape from the younger brothers.'(2)

Dohira

The sovereignty, governance, responsibilities and all those,
They are always endowed to the older brothers, not the younger ones.(3)

Bhujang Chhand

The dreadful devils raided in fury under the noises of repulsive drums.
On the other side, the *gods* rose as if fiery winds were blowing.(4)

On the one sides got ready the arrogant devils in right fury,
And on the other, numerous Kashatris, full *of* pride, entered the war.(5)

Many, who had *come* in great shape, had fallen drenched in blood,.
They were cut into pieces and their elephants were severed.(7)

Here, the Sun and there, the Moon was raiding, and Indra, along with his army, had ventured too.

On the one side Buddha with a flag had *come* and on that side Kaal was striving.(10)

From one side Brahamputra was shooting in and from the other Shankar Acharya was leaping in anger.

Some were throwing arrows and some were chanting.

Some were writing and *some* recoun ting.(11)

Song of death was prevailing but Sunbh and NiSunbh were fully alert.
Both were fighting hard, as anyone who showed his back would get ignominy in the eyes of his mother.(15)

On one side the gods were getting irritated and on the other side the gods were keeping their feet firmly on the ground.

Vishnu recited such an incantation, that he, himself, tUrned into a pretty lady.(12)

He disguised as a great enticer; any *body* who looked *at* him was fascinated.

On one side were the gods and the other devils.
Both, being allured by her looks, abandoned fighting.(20)

Dohira

(At the time ofthe distribution), The toxins and the Moon were given to Shiva,
And Airawat elephants, imaginative-tree and legendry horse were given to Lord Indra for consolation.(21)
Kaostic Mani (pearl out of sea), and the Lakhshmi (the woman), he (Shiva) took over for himself.
The gods were bestowed with the nectar, and the wine was handed over to the devils.(22)
Lured by her charm, both the gods and the devils shed their afflictions.
Enticed by her, they all ignored their grievances and quarrels.
Elephant, parrots, Moon, lions and the Cupid cast off their egos.
Whatever she awarded, every body accepted and none demonstrated any defiance.(25)

Dohira

Murari (Vishnu) had veiled himself as a pretty woman, And instantly beguiled the devils.(26)(1)

123rd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (123)(2414)
To be continued.

Chritar One hundred and twenty-four
Tale of Rani Phool Mati

Dohira

In the country of Narnaul, there lived a Raja known as Vijay Singh.
He used to spend most of the time lying down with Phool Mati.(1)
The person, whom Vijay Singh revered all the eight watches of the day,
Was Phool Mati, and she was like a bunch of flowers.(2)
One day Vijay Singh went out for the purpose of hunting,
There he came across one Bharam Kala and he felt an ardent desire for her.(3)

Chaupaee

Be married her and brought her home, as she had fat :n for Raja too.
On learning this, Phool Mati became angry but received her honourably.(4)
She gave her intense love and called her as her righteous-sister.
Internally she was furious and had decided to annihilate her.(5)
The one she revered, she made up her mind to terminate.
Spending a lot of money she got a temple of Shiv a buill up.(6)
Both the co-wives went there and v'orshipped Shiva.
The pinnacle of the temple was quite high and it was appreciated by the gods, devils and all othds.(7)

Dohira

All the ladies of the town went to that temple,
And returned to their households after idolising Shiva.(8)

Arril

One day the Rani took her there, brandishing a sword in her hand, she cut her head off.
The cut-off head, she presented to Shiva, and, herself, she came and told the Raja.

Dohira

'The righteous-sister has taken me to the temple,
'And there she cut her head and presented to Shiva.'(10)

Chaupaee

Learning this, the Raja came to the place where her severed head was lying.
He was astcnished but he did not dispute the woman.(11)

Dohira

(He said,) 'The woman, who has cut her head off, and, with her own hands, has presented to Shiva,
'She and her parents are worthy ofhonours.'(12)
With intense tribulations, he cremated her and then came over to the palace of Phool Mati.(13)
By killing the co-wife, and showing her to the Raja,
With deception, she had won the favour ofthe sovereign.(14)
Brahma, Vishnu, the gods, the devils, the Sun, the Moon,
The sage Viyas, and them all, could not fathom the females.(15)(1)

124th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (124)(2429)
To be continued.

Chritar One hundred and twenty-five
Tale of Indra Mati

Savaiyya

In the country of Lanka, a devious devil heard the story of Raghunandan (Rama).
That in trepid had exterminated, in the war, the son of Raw ana along with his woman.
That devil, filled with rage and carrying spears, daggers and swords and getting stupefied,
Had jumped over the sea to initiate the raid.(1)
The earth was covered under darkness for eight days, and then the Sun rose and fog was lifted.
Looking at the devil, people were perplexed.
Most of the kings planned a strategy to win over him,
And they rose with bows, arrows, spears and daggers in their hands.(2)
Laced with swords and quivers on their bodies, the heroes swarmed,
From all the sides, the dark clouds of Sawan, the rainy season, thronged.
The intense fighting broke out and, even, Ardhangi (Shiva) had taken part in the war-dance.
The valiant ones were abounding and none seemed to be giving in.(4)

Chaupaee

A menacing war was enfolded over India and egoists revelled in the wardance.
They fired arrows but could not hit and the devil was, rather, filled with more wrath.(5)
With a sword in one hand and a mace in the other,
On whom-so-ever the devil charged, he cut him off.(6)
And any body who attacked him, would get his sword broken.
More and more he was inflamed, more he became resolute.(7)
Fighting hard with him, all the combatants lost the will, and none could finish the devil.

‘The Sun was set and the Moon had risen when the warriors commenced their journeys back home.
When the day broke the soldiers, once again, feeling indignant,
Gathered around and raided the place where the devils had beaten them.(14)
‘The entire combatants lost their wills (to fight more) because the devil could not be annihilated.
In spite of the wielding swords, maces, spears and trying to hit him many a times,
He never ran away, instead, he roared more and more.
(Being fed up) They thought to abandon the country and go to live some where else.(24)

Chaupaee

There used to live a lady named Indra Mati, who was so charming,
That the Sun and the Moon appeared to have filched light from her.(25)

Dohira

She decided to participate in the fight and, wearing combative clothes,
Marched to the place, where the king of devils was seated.(26)

Chaupaee

She brought with her the pitchers full of sweets and dry-fruits.
She established her camp where the devils used to come and eat the fruits.(27)
When they felt hungry, the devils came to that place,
Finding the pitchers, they relished them and drank lot of wine.(28)
After drinking excessively they were fully intoxicated, and when she learned this,
She played transcendent music and sang numerous songs.(29)
More the prostitute danced, more the devils were enchanted.
When the (King) Devil’s anger had subsided, he put down his mace.(30)
When she came too close, he relinquished to her his sword as well.
Now, surrendering all his weapons, he became armless and this became visible to all.(31)
Dancing and dancing fast, she came near him and put a chain around his arms,
And, through an incantation, tUrned him into a prisoner.(32)

Dohira

Through her touch, she immediately made him prisoner.
The devil, through her deception, became a prisoner.(33)

Bhujang Chhand

The woman, through her charm, brought the devil under her control.
Through her incantation she tied him up and presented to the people of the town.(34)
First she displayed him in the village and then she buried him in the ground.
The mace, through which he had killed many, was just reduced to a humble thing.(35)

Dohira

The devil who had, using his sword, slaughtered many Kashatris,
He was, through fruits, deluded by a woman.(36)(1)

125th Parable of Auspicious Charitars
Conversation of the Raja and the Minister,
Completed With Benediction. (125)(2465)
To be continued.

Charitar One hundred and twenty-six
Tale of a Brave Woman

Dohira

In the country of Tapeesa, there was a fort inhabited by the sages.
In spite of many efforts none could conquer it.(1)

Chaupaee

One Mughal, Abdul Nabhi, raided the place and, for four days, the fighting
went on.
The bombardment was so intense that all the inhabitants lost their nerves.(2)
At last the fort was broken into as none could face the assault.
But in spite of heavy shelling one lofty mansion was left.(3)
There, the women reloaded the guns and brought them to their husbands. They would shoot men, elephants, horses and chariot-drivers and kill them.(4)

With a loaded gun, one woman, aimed and sent a shot through the heart of Khan Nabhi.
Be did not get time to express his anguish and dropped dead inside his chariot.(5)

Dohira

Nabhi was shod-dead with a gun but the fighting continued at the other end.
Bere, they brought Nabhi to his house and no one noticed even.(6)
There, one gunner aimed and discharged a shot to that direction,
Which went straight into the heart of the woman's husband.(7)

Chaupaee

When hit, her husband died, and while standing near by she thought,
By producing sparks by rubbing stones, she should put her house on fire.(8)
In the mean time a Mughal Sheikh Sayeed came in to talk to the woman.
'Now you become my woman,' he suggested to her.(9)

Dohira

'My son and husband are dead; first I must cremate them.
'Thereafter I will come to your house and live with you.'(10)

Chaupaee

First she cremated her son and then placed her husband in the pyre.
Then she grabbed hold of Mughal and jumped in and burnt him too.(11)

Dohira

After cremating her son and husband, she had put Mughal to death by burning,
Then immolated herself and, thus, conducted a clever pretence.

126th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (126)(2477)
To be continued.

Chritar One hundred and twenty-seven
Tale of Rattan Singh

Chaupaee

There lived one lowborn called Beer Datt, who was known as a big thief.
Whenever a Shah came to his side, he would rob him.(1)
If anyone going astray from his way came across, he would invite hirn immediately.
And if some enemy shot an arrow on him, he would cut him with a dagger.(2)

Dohira

He would attack as soon as the night fell and would not spare any body's life.(3)

Chaupaee

Once, a Rattan Singh came on that route and the thief saw him.
'Either you take your clothes off or get ready with your bow and arrow to fight,' (The thief told him).(4)
When Rattan Singh shot an arrow, he cut it off with a dagger.
When he had shot fifty-nine arrows, he told, 'Now, I am left with only one arrow in my quiver.(5)

Dohira

'Listen, you the thief! want to make it clear to you,
'Whenever I shoot this arrow, I never miss my target.(6)

Chaupaee

'So far, all the arrow I shot, you have cut them.
'I accept your dexterity. Now whatever you say I will do for you.(7)

Dohira

'But there is one ambition of mine which I must express it to you,
'I wish to kill anyone whom you may like me to.'(8)
The thief was much pleased to hear this.
To convey his concurrence, he lifted his arm.
As soon as he drifted his eyes (towards his hand), he pierced the sharp edge of arrow into his heart.(9)

Dohira

Rattan Singh had played this trick as soon as his eyes drifted,

And killed him through the sharp edge ofthe arrow.(10)(1)

127th Parable of Auspicious Charitars
Conversation of the Raja and the Minister,
Completed With Benediction. (127)(2487)
To be continued.

Chritar One hundred and twenty-eight
Tale of Rani Maan Mati

Dohira

In the country of Marwar, Raja Uger Datt used to live.
When angry, he was as fierce as fire but when calm, he was like water.(1)

Chaupaee

When the enemy took away their wealth (of the animals), the herdsman came to the town and raised hue and cry.
The drums were beaten and many courageous ones came out holding their spears and daggers.(2)

Dohira

From both sides war drums were pounded and the valiant ones swarmed in full swings.
Their galloping horses made even the deer to feel humble.(3)
The gallant ones seeing the Kashatris in the war, roared and they faced each other with spears and arrows as hard as stones. (4)

Chaupaee

When army started to run away, Raja flew into rage,
And came forward himself. And to watch him even god Indra descended.(6)
The egoist Bishan Datt was the Raja of the other side.
He himself entered the fight and from this side Raja Uger Sen arrived too.(7)
Both the Rajas marched to the battlefields with their armies.
With swords brandishing, they sang war-ballads.(8)
Most of the soldiers, while fighting, were injured and none was spared.
The Raja fell down in the field but was still alive and had not died.(12)

Dohira

Many soldiers ran away seeing the Raja falling down.
As per the poet Shyam Bhine, not a single soldier was left in the field.(13)
Some very brave soldiers came and called aloud,
'Dear Rani, we have lost, may be, but our Raja is not dead.
'Although, many hands have been cUt, many have lost their heads,
'Many horses have absconded, many elephants are dead,
'Many camels have run away, many foot soldiers have been rundown,
'And many chariots have been destroyed.'(15)

Dohira

Early next morning, she re-organised her army and rapjdly arrived there.(19)

Dohira

To whichever side Manwatti would go, with one arrow she would kill the rider.
She killed numerous horses with splendid saddles and annihilated many elephants, (21)

Dohira

All her friends were getting delighted and they shed all their fears.
All girded up for fight thinking, whatever the Almighty willed, they would bear, (22)
Thus, when the wife fought, the husband watched all that was happening. The Raja made the army to besiege the enemy from all the four sides.(25)

Dohira

The army, right in furious mood, encircled the enemy,
And gave tough fight in various ways.(26)
Throwing arrows after arrows, they faced Manwatti.
She picked up all her arms and massacred a number of them.(27)
The arrows which hit her, she took them out, and hit back the enemies with them and who so ever was hit, died.(28)

Dohira

She won the war and then went to see Uger Datt.
She was pleased to see him (alive) and lifted him up.(30)

Arril

With great happiness Rani picked him up.

She brought him home and distributed abundance of Alms.
After annihilating many enemies,
She ruled over with great contentment,(31)

Dohira

'Rani you are praiseworthy, after winning the war you have saved me,
'In all the fourteen worlds, there has never been and never will be a woman like you.(32)
'Rani, you are admirable, you defeated the enemy and its Raja too.
'And getting me out of the fighting-grounds, you have given me a new life.(33)

Chaupaee

'Listen, Rani, you have endowed me a new life, now I am your slave.
'And I am absolutely satisfied that there could never be a woman like you in the world.'(34)(1)

128th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (128)(2521)
To be continued.

Chritar One hundred and twenty-nine
Tale of Mirza Sahiban

Dohira

On the banks of Ravi, there used to live a woman called Sahiban.
She created friendship with Mirza and used to spend all the eight watches of the day with him.(1)

Chaupaee

A bridegroom was arranged to marry her and this put Mirza in distress.
He pondered over some means to save the lady in distress.(2)
The woman thought, too, that it would be difficult to desertthe lover.
'I will only marry you and will live with you and die with you.'(3)
'I have considered you as my husband and I will live in your house.
'You have stolen my heart and I cannot go to marry any body else.(4)

Dohira

Listen, my friend, I am speaking from my heart,

‘The mother, who does not acquiesce, and does not give what (a daughter desires) is worth forsaking.(5)

Chaupaee

‘Tell me, my friend, what should I do? Forsaking you I will, never go to some body else.
‘Taking me on the back of the horse, take me away.(6)

Dohira

‘Before the marriage party arrives,
‘Before they come in, you take me riding on your horse.(7)

Savaiyya

‘I am bequeathed to you, my friend, why do I go for another husband.
‘I will not desist and marry you; otherwise, I will poison myself.
‘You enhanced your affection and loved me, now you are going to let them take your woman.
‘Have you forgotten the day when you engendered friendship with me. How would I survive in shame, now?’(8)
Her heartache was intensified whenever some one mentioned to her about marriage.
In nervousness, her hands were twisted and she bit her fingers.
She put her eyes on the ground and went on scraping the ground with her nails, repenting for the lover.
She cherished Mirza and none other fancied her mind.(9)

Dohira

(Her friends to Mirza)
‘She is engrossed in your love and none other could gratify.
‘If the others took her away after marriage, won’t you be ashned of yourself?’(10)

Savaiyya

(Sahiban)
‘I will not like to go anywhere, not even for a moment.
‘Thinking about me, he will be roaming around in the streets.
‘How will his and my love keep on surviving? ‘(11)
‘What good I will be when my lover goes on scorching in my love?

Chaupaee

After thinking hard like that, she asked her friend,

‘Go and tell Mirza to come today to meet his Sahiban.’(12)
‘’When they had taken me in marriage, then what good will be the flower (garland) on his head
‘What will he do once I have gone. Would he kill himself with a dagger?(13)

Dohira

(To Mirza)
If you realy like me and your love is true,
‘Then come to night and take me away.’ (14)

Arril

When Rangwatti Rangwatti (the friend) listened to this,
She put on the clothes of a man,
She mounted on a horse,
And taking twenty other friends marched.(15)

Chaupaee

The friends reached the place and asked the welfare of Mirza.
With respect they bowed their heads and told him that Sahiban had called him urgently.(16)
Hearing this, Mirza reacted immediately and soon reached the place (of Sahiban.(17)

Dohira

‘Listen my friend; don’t come here before the night falls.
‘Some body may recognise you and may go to tell my parents.(18)

Chaupaee

The friend came, made him to understand and then by sitting in the garden, he spent the day.
When the Sun was set, it became dark, he took to his way to her village.(19)
When it was total dark, he went to her and took her on the back of his horse.
After taking her away he started to go to another country and who so ever followed he killed him with the arrows.(20)
He kept on travelling whole night and when day broke he dismounted.
Himself he was tired and he was carrying with him Sahiban as well,
He felt exhausted and went to sleep and, on the other side, her all the relatives realised.(21)
Infuriated, they set up teams and marched tOwards that direction.(22)

When Sahiban opened her eyes, she saw the riders on all sides.
With them, when she saw her two brothers, she could not help her tears.(23)
'If my husband saw them, he will kill them both with two arrows.
'Something must be done, so that my brothers are spared.'(24)
She did not wake her friend up but took his quiver and hung it Over the tree.
Also she hid away his other weapons so that he could not find them.(25)
In the meantime, all the gallant ones came and shoUted 'kill him, kill him'.
Then Mirza opened his eyes and asked where were his weapons.(26)
'Oh, you the mean woman, why have you. done this and hung my quiver on the tree?
'The riders have come nearer, where have you put my weapons?(27)
'Say something woman, withoUt weapons, how can kill them?
'Afraid, I have no friend of mine with me.'(28)
In spite of searching hard, he could not find his weapons; in the meantime they had surrounded him.
They had intended to put the woman on the saddle of a horse and ran away to the town.(30)
Some raided with daggers and some brandished swords.
Some shot arrows and Mirza's turban was toppled over.(31)
With turban off, his head became bare,
And his beaUtiful hair flared when the raiders started the fight.(32)
First they killed Mirza and then, some went and grasped Sahiban.
She ran to the tree, under which they had spent the night.(34)

Dohira

She withdrew the dagger from the waist of her brother,
And thrust it into her own abdomen and fell near'the friend.(35)
First she had run away with the friend, then made him to sleep under the tree.
Then she was over taken by the love for her brothers and got her lover annihilated.(37)
The woman, then, thought of her lover and killed herself with a dagger.
Whatever the way a woman desires, she beguiles and, not even the gods and devils can understand her strategy.(38)

***D*ohira**

First she had absconded and then got him killed,
And, for sake of her love for her brothers, she killed herself with a dagger.(39)
This will remain prevalent in the present and the future that,
The secrets of the delusions of a clever woman cannot be conceived.(40)(1)

129th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (129)(2561)
To be continued.

Chritar One hundred and thirty
Tale of Sumat Kumari

Chaupaee

There had been a Rani called Sumat Kumari who was adept in Vedas and Puranas.
She worshipped god Shiva and all the time meditated on his name.(1)
Raja worshipped god Vishnu and always reflected on his appellation. He would never recollect Shiva and continuously recounted the praises of Krishna.(2)
He reprimanded Rani as well why did she think of Shiva so much. 'My mind is convinced that he has no celestial powers.'(3)
(Her reply)
'I will show you the miraculous power of Shiva and then you will be convinced.
'You don't realize the Chritars of Shiva, as you are just confined to your palaces and treasure.(4)

Chhapai Chhand

'Primarily Shiva killed the Devil Tripur and was honoured as Tripu-killer. Then, with tresses imbued in colours, he earned the admirations as god Gandharabh.
With the tresses as such he was worthy of being called god of Jatty. Animals, birds, Jachh, Bhujang, the gods, the evils, men, women and sages, all became fond of him.
Being married to Parbati he is addressed as Parbati-spouse as well.

But, you, Oh Foolish Raja, cannot comprehend such mysteries.(5)

Dohira

'First I will show *you* Shiva's miracle,
'And then I will put you on his righteous path.'(6)

Chaupaee

When he was sleeping, she jumped over and swiftly turned over his bed. And continuously orated, Shiva, Shiva, Shiva but Raja could not perceive the enigma.(7)

(He said)

'Some body has toppled over my bed, and, Rani, I could not discern.'

(Rani)

'Please tell me in details and open up your mind.(8)

'You must have spoken badly about Shiva and, now, you are facing Shiva's wrath.

'He has shown *you* his miracle by knocking *you* down the bed.'(9)

Learning this, the foolish Raja dreaded and fell upon the feet of the woman.

'I abandon the meditation upon Vishnu and will, from now on, remain attached to the feet of Shiva.(10)

'Shiva has shown me the marvel and has given me sanctuary under his feet.

'I have become his disciple and I forswear the deliberations of Vishnu for ever.'(11)

Dohira

By toppling over the bed on which Raja was sleeping,
Through this manoeuvre, Rani turned Raja into a devotee of Shiva.(12)(1)

130th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (130) (2573)
To be continued.

Chritar One hundred and thirty-one
Tale of Bhaag Mati

Chaupaee

Up in the lofty mountains there was one Raja who belonged to

Chandrabansi clan.
Bhaag Mati was his wife, and it seemed she had stolen radiance *from* the Moon.(1)

Dohira

It is heard that he had a very big palace and a flag always remained hoisted there.
That splendid palace could not be overlooked and it was an epitome of heaven.(2)

Chaupaee

When the Rani saw Deb Datt, she felt as if she had come across a treasure of splendour.
She sent her maid and called him over and made love with him.(3)
When Raja Bir Dev heard that a paramour had come to his place,
He was enraged, he unsheathed his sword and, instantly, reached the place.(4)
When Bhaag Mati saw the Raja, she sent him (the friend) upstairs of the palace.
She went forward, stopped him (the Raja) and invariably intimated with him.(5)

Dohira

She had a room completely filled with cotton.
She told Raja that she had caught a thief that day.(6)

Chaupaee

'If you so desire, please permit me, I will bring him in and show you.
'Whatever the way you want me to treat him, I will abide by.'(7)
After telling Raja like this, she tied him and brought him out,
And showed Raja the one with whom she had made love.(8)
Rani looked at him furiously and ordered her maids,
'Throw him down the palace and don't wait for Raja's order.(9)
The maids took him away. They knew about the room with cotton.
They eliminated Raja's affliction and threw him in the room with cotton.(10)
The Raja thought, the culprit had been finished, and his distress was thus eradicated.
He got up, went away to his own palace, and the woman, through this trickery, saved the friend.(11)

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Then Raja ordered, 'The thief which was thrown down the palace,
'His deact-oody should be brought and shown to me.'(12)
'Any person who is thrown from such a height, must be torn into pieces.
'He is not visible, who could find him?(13)
'His bones must have been minced along with the fle9'h and that flesh must have been eaten by the eagles.
'Not a single piece of his body is visible, who and where one can find him?'(l4)

Bhujang Chhand

Such an explanation was given to Raja that no 11mb of his was evident.
Being him into pieces, the eagle would have eaten them all.(15)

Chaupaee

Hearing this Raja kept quiet and his attention was diverted to the governance.
Rani saved her paramour by performing such a deception.(l6)(1),

131st Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (131)(2582)
*To be continu*ed.

Chritar One hundred and thirty-two
Tale of Sughar Kumari

Chaupaee

In a country named PIau, Raja Mangal Dev used to rule.
Sughar Kumari was his wife whose radiance made the whole world to gleam.(1)
On the sight of a Gharbi Rai, she felt her passions rousing.
She stopped, there and then, and last the sense of her whereabouts.(2)

Sortha

Sending a maid she called him over,
And with contentment pampered in sex plays.(3)

Dohira

She adopted invariable postures and kissed him a lot.
By hugging and cuddling she enjoyed love-making.(4)

Chaupaee

She fell for this friend so much that she wiped out love for Raja.
Both, in deeds and talks, she became his and, instead of a kept-woman, she turned out as his woman.(5)
Now she began to remain in his house day and night and it appeared as if he had won her in the swayamber ceremony for the selection of a husband.
The woman would not come near Raja but enjoyed lovemaking with him (the friend).(6)
By reciprocating the kisses and postures, she would take assorted positions.
She would enjoy heartfelt sex, and, through the art oflove-making, would render her affections.(7)
Some body went and disclosed to Raja, 'A paramour comes to your house. 'Dear Raja, the woman has forgotten you and is in love with a friend.(8)

Dohira

'Implicated in your incantations, you have shed your wisdom.
'On the other side Rani is, enjoyably, involved with her paramour.'(9)

Chaupaee

After learning the facts, Raja unsheathed his sword.
Raja went to the palace of the Rani and, on all the four sides, he put the guards.(10)
One of the maids came to know the secret and went and told Sughar Kumari'
'Here you are sleeping with the friend, and Raja has put the guards on all four sides.(12)
'Now conceive some plan to save the life of your lover.
'If he is apprehended by Raja, he will, immediately, be sent to the domain of death.(12)

Dohira

Rani collected a number of cauldrons,
And, filling them with milk, she put them on fire.(13)

Chaupaee

In another cauldron, she asked her friend to sit in and covered it with an iron plate.
She had laced it with butter and when cold, had put it on the top side.(14)

Dohira

Where other cauldrons, full of milk pudding, were lying,

She placed it there too and, with lather (on the plate) it looked the s and the friend was not visible to any one.(16)

Chaupaee

She went forward and welcomed Raja with great honours.
'Since the time you built this palace for me, my Raja, you never cam here.'(17)

Dohira

She leapt forward, fell on his feet,
'You have come after a long time, it is my good luck.'(18)

Chaupaee

Whatever there was in Raja's mind, he divulged to her.
'I will search the palace myself, catch the paramour and send him to the death cell.'(19)
She took Raja to the whole palace but no thief was found.
She brought her husband there where the cauldrons were lying.(20)
'When 1 heard that my Raja was coming, 1 was very much appeased.
'I got all these cooking prepared, as I had realised that my lover w coming.'(21)
She lifted the lid from the one and offered milk to her lover (the Raja).
Then she distributed among the others but the foolish Raja could no com prehend.(22)
One cauldron, she sent to the poor and the second one to the sages. The third one she sent to the ascetics and the fourth one to the celibates.(23)
She gave fifth cauldron to the servants and sixth one to the footmen. The seventh cauldron, she gave to her lady-friends and through this, she sent him to the proper place.(24)
Right {n front of Raja's eyes she made the paramour to escape an imprudent Raja could not discern, rather, he loved her more.(25)

Dohira

While making love her, he kept on looking at her face,
And the by putting him in the cauldron, she swiftly let him go free.(26)

Chaupaee

Raja kept his head hanging and looking down while the paramour taken away.

The rice-pudding, which was given to the guards, they kept on eating with their eyes dug down.(27)
She delivered her lover alive at his house, which neither Raja nor guards could detect.
After leaving him, when her friends returned, Rani felt a sigh of relief.(28)
Raja made love with Rani and, then, told her the secret,
'Some body had put a bad notion in my mind, and that is why I have come today.(29)
'Please, my Raja, the person who had misguided you,
'You must disclose it to me otherwise you forget my love.'(30)
When Rani insisted, then Raja told her the name of the maid.
'You believe her to be true, if so then, I pray, I should be killed.(31)
'Who can doubt a Rani, to whom whole word pays obeisance.'
Thinking her to be liar, the maid was killed and the foolish Raja did not discover the truth.(32)

Dohira

After getting the paramour to escape, she had won over the Raja,
And by killing the maid, she established her honesty as well.(33)(1)

132nd Parable of Auspicious
Chritars Conversation of the Raja and the Minister,
Completed With Benediction. (132)(2622)
To be continued.

Chritar One hundred and thirty-three
Tale of Sujjan Kumari

Dohira

At the piers of Hoogly, there was a Raja named Himant Singh. There, the ships from all over the world used to come.(1)

Chaupaee

Sujjan Kumari was his beautiful wife; she appeared to have been taken out of the Moon.
Her youth knew no bounds and, even, the gods, the devils, the humans and the reptiles were enchanted on her sight.(2)
Parm Singh was a great king. He was considered as a magnanimous person. His posture was the epitome of the lightning in the sky.(3)

Dohira

Sujjan Kumari fell so much for his handsomeness,
That she lost her consciousness and fell flat on the ground.(4)

Arril

She sent her maid and called him over.
She enjoyed lovemaking with him,
And, then, bid him farewell,
And requested him to come to her house again next day.(S)
After enjoying sex, Raja had gone away, but came back in the morning.
He again revelled in the lovemaking
'And, then, spoke to her, saying,
'You have stolen my heart.'(6)

(She)

'Through some means I will take you as my husband,
'I will conduct some trickery.
'Whatever I say, my benefactor, you must do.
'And with full satisfaction rejoice with me.'(7)
She took a bamboo stick and, on its top-end, she tied a funnel,
Displaying to every body she dug it in the sand.
She told him to hit it while mounting a horse and that too with blindfolded eyes.(8)

Chaupaee

(It was announced,) 'Primarily the person should blindfold both his eyes and then travel when it is dark at night.
'Then, ifhe could hit it (the funnel) with an arrow, that person will make love with Rani.'(9)
Hearing the news, many came from all sides.
During dark night, they shot the arrows but all those would go astray.(10)
The Rajas came from many countries.
They would shoot arrows with eyes closed.
Being not able to see at night, their arrows would go astray.(11)

Dohira

They all shot arrows at midnight with eyes closed.
They could not win Rani but lost their own Ranis.(l2)

Chaupaee

Raja (Himmat Singh) was much pleased that Rani had revealed secret to him.

'No one could win Sujjan Kumari, rather, one could lose his Rani to me.(13)

In the meantime came Parm Singh who had been enjoying with Rani.

Be put up his camp at a nice place and was endowed honour.(14)

At night Rani called him over and enjoyed lovemaking with him.

In the darkness of night, she took down the bamboo and threw the funnel on the ground.(15)

Dohira

He hit the funnel with an arrow and left it there.

And after lovemaking, she told him a few anecdotes and let him go.(16)

Chaupaee

She asked him, 'Now you go to the Raja and tell him,

"I have come too and want to show my skill."

The Raja felt blissful and thought over what he was saying.

'With eyes closed he won't be able to hit and I will take his both the wives.'

He was blindfolded and was given a bow and arrows.

Whipping, the horse was made to run and the woman standing there clapped her hands.(19)

Every body heard the noise (of clapping) and thought the arrow had hit.

When they pulled out the bamboo, they saw the funnel lying there with an arrow in it.(20)

Bhujang Chhand

Raja was nonplussed as if Satan had taken over him.

He sat down with his head hanging, then he swung and fell flat with eyes closed.(21)

After four watches, when he awoke, he found himselflying on the ground.

His turban had flown away and the beads of his necklace were scattered, as if he had fallen like dead soldier.(22)

People came running, lifted him up and sprinkled rose water over him.

After a few hours, when he regained full consciousness, the servants spoke in sycophantic tones.(23)

'Oh, Our Great Raja, why are you dreading, all your braves laced with armours are around you,

'If you order, we will kill him, tie him or cut him to bow in repentance.'(24)

Savaiyya

Internally full of rage, but, smilingly, Bikrim Singh said aloud,
'He is benevolent and young and, thirdly, he is superior human being,
'By keeping his one eye closed, he has hit at the funnel, why should I get revengeful on him.
'He is brave and handsome Raja, how can he be annihilated.'(25)

Chaupaee

Declaring thus he hung his head but did not reprimand the Rani.
Bringing the woman oUt of his palace he gave her away and through this trickery he (Parm Singh) won over the lady.(26)

Dohira

Through such a manoeuvre Rani achieved him as well,
And, getting fully satisfied, brought him home.(27)

Sortha

He (Himmat Singh) was taken in through a clever stint without understanding,
And he remained qu;et and kept sitting there with his head bowing down.(28)(1)

133rd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(133)(2650)
To be continued.

Chritar One hundred and thirty-four
Tale of Baaj Mati

Chaupaee

Sabhak Singh had been a great king and Baaj Mati was his pretty wife.
Raja was not shy; with all the females he played love games.(1)
Any woman who would not consent, he used to get her kidnapped.
He would have plenty oflove play and never cared about his Rani.(2)
Baaj Mati always felt very remorse but Sabhak Singh remained careless.
Once Rani played a trick and prevented Raja from his inauspicious deeds.(3)
Whenever she saw a beautiful woman, she would go to Sabhak Singh and tell him,

'You, Raja, call that woman and make love with her.'(4)
Acquiescing to this Raja would get that woman,
And whom so ever that Rani praised, Raja would play with her.(5)
'What do I lose in this (action of procuring the women)?
I imagine I am engaging Raja myself.
'Whatever action provides enjoyment to Raja, I honour it.'(6)
Once the Rani met a handsome man whose wife she introduced to the Raja.
Then she incited the man that his wife was revelling with the Raja, and taunted him of having no shame.(7)

Dohira

Herself, she made love with him and felt relieved.
Then she talked to that man like this,(8)

Chaupaee

'What has happened to your honour? Your wife goes to Raja.
'The wife, who revels in sex with another man, is reproved.'(9)

Dohira

First she had made love with him to her full satisfaction,
And then, to infuriate him, she spoke thus,(10)

Chaupaee

'Raja invited your wife and, then, sexually relished sex with her.
'You should die in shame or why don't you burn yourself for this ignominy.'(11)

Dohira

'Either you take revenge from the Raja,
'Or you run away to the mountains and bury yourself in snow.'(12)

Chaupaee

'Dear Rani, whatever you say, I will abide by and I will not dread Sabhak Singh.
'He has disrupted my house, I will make love with his wife too.(13)
(Rani)
'You bring in some hair-removing powder and then disguise yourself as a woman.
'When Raja will see you, he will surely be taken over by the Cupid.'(14)
The powder removed all his hair and the he adorned ornaments.

He went, showed himself to the Raja, and he was totally infatualed.(15)
As soon as he saw him, he came running to the Rani's palace,
And said, 'I have seen here a woman, as pretty as goddess Parbati.(I6)
'If you let her meet me, I will do for you whatever you say.'
Rani was overjoyed to hear that she would get whatever she wanted. (17)
Rani came to her chambers and introduced her friend to Raja.
When Raja commenced caressing him, he clutched him and nabbed him down.(I8)
Holding him by his arms, he ravaged him with annul sex.
He tore him to bleed and the Raja felt extremely ashamed of himself.(19)

Dohira

With annul sex; Raja had felt himself much humiliated,
And from then on abandoned ruining the virtuosity of other's women.(20)(1)

134th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (134)(2670)
To be continued.

Chritar One hundred and thirty-five
Tale of Kala Kunwar

Dohira

Shah Farangh had a daughter, who was extremely pretty.
In all the three domains, none was comparable to her.(1)

Chaupaee

There was one Maulana (Muslim) priest named Abdul, who lived in the city of Jehanbad.
When in meditation, he would call devils, demons and ghosts.(2)

Dohira

He would tell the devils, demons and ghosts to come closer to him'
And whatever he planned, he would get them to execute.(3)

Chaupaee

A number off airy used to come to him; some sang and some danced for him.

They displayed coquetry, which was admired by the spectators.(4)
Once the Red-fairy expounded and Black-fairy responded.
'Kala Kunwar is a pretty damsel, as if she is the mine of magnificence.(5)

Dohira

'Borrowing charm from her, Brahma has created many lovelies.
'Looking at her, through both, the body and the soul, I am getting satiated.(6)

Chaupaee

'She is above adoration and appears to be the favourite of flower girls.
'Who can relate her qualities as she epitomises thousands of Suns?'(7)
When Maulana heard such verbalisation, he became hysterical.
He sent one demon to her and got her bed transported.(8)
She was defenceless and she had to make love with Maulana.
When the night had gone past, she was ferried back.(9)
The same way, he would get her every night and then return her to Farangh Shah.
He would indulge in congenial sex and make love with her invariably.(10)

Dohira

She was duly afraid of Quazi and the demons,
Being helpless she would make love disdainfully.(11)

Chaupaee

She hit upon a plan and, she, herself, wrote a letter.
Then she told Quazi that she had one earnest desire in her mind.(12)

Dohira

'I have not seen the house ofthe Emperor of Delhi.
'It is my greatest aspiration that I may go there.'(13)
Quazi ordered the demon, 'Take her there to show her the palace,
'And after that pick up her bed and bring her back here.'(14)

Chaupaee

The demon took her there and showed her all the mansions.
He exhibited her the King and the King's son, by whose sight she felt her heart pierced by the Cupid's arrow.(15)
As her mind was lost in the thought of the Cupid, the letter slipped down her hand.
She, then, returned to Quazi and the letter was left there.(16)

Dohira

'I am the daughter of Farangh Shah and the demon carries me away (to Quazi).

'When Quazi had made love to me, he sends me back.(l7)

'I have fallen in love with you, and that is why I am writing this letter. After annihilating Quazi and the demon, please take me as your woman.'(18)

He conducted some incantations and the demon was killed.

Then he called in Quazi, tied his arms and threw him in the river.(19)

He married the woman and, inevitably, revelled in making love,

As he had burnt demon through sorcery and later killed Quazi.(20)

She had manoeuvred with subterfuge and had achieved him, whom she desired for'

And through him got the demon burnt and then eliminated Quazi.(21)

Dohira

The wise girl, through a phenomenon, married the King's son,

And got the demon and Quazi exterminated.(22)(l)

135th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (135)(2692)
To be continued.

Chritar One hundred and thirty-six
Tale of Rani Bharmar Mati

Dohira

In the pious place of Kurukashetara, Bachiter Rath used to rule.

He had won many wars and was bestowed with many hawks, horses and wealth.(1)

Chaupaee

His wife, Bharmar Mati, was so comely that she appeared to be taken out of the Moon.

Her magnificent youth was relished by the gods, devils and serpents.(2)

Bhadar Bhawani was a sage; he was so handsome that he looked like God's special creation.

When the Rani saw that egocentric, she was totally infused with the love for him.(3)

Dohira

She sent her maid to the dwelling place of Bhadar Bhawani,
And called him to her house to attain bliss.(4)

Arril

After getting the message, Bhadar Bhawani came there.
He was enchanted with the reflection of the beauty of Bharmar Kala.
(Rani:)
'Oh, my master, you remain here as I seek your welfare.
'A vision of yours has eradicated all my afflictions.'(5)

Dohira

All the dejections ofBharmar Kala were obliterated,
And, with the God's blessings, she attained extreme ecstasy.(6)

Chhand

(Sage:)
'The fire of passion was kindled, which made me to shave off the head (become a sage).
'Then, in the spirit of separation, I supported the matted hair,
And with ashes on the head, I was exclaimed as a Yogi,
'Since then I have been roaming around in: jungle but passion has not subsided.'(8)

Chhand

(Rani:)
'First, there has been a sage called Attar, who married Ansua.
'Then came Rama who made Sita as his wife.
'Krishna, the epitome of Vishnu, had sixteen hundred women.
'The convention of man and woman has been originated by the Creator himsclf.'(9)

Chhand

Listening to the astUte talk, the sage was appeased.
After some extenuations, he beamed and narrated an anecdote.
'Listen, Damsel, you have been created by God himself.
And, consequently my heart has fallen in love with you.'(10)

Dohira

Relating such talk, Bharmar Kala decimated his celibacy,
Then, open heartedly, made love with him and achieved elation.(11)
They kissed each other multifariously and adopted many poses'
And shedding all perpetrations, she revelled with him.(12)
Suddenly, Raja Bachiter Rath arrived there,
And, on learning this, the Rani felt ashamed ofherself.(13)

Chaupaee

She made the sage to sit in a cauldron and left a hole in it,
Throqgh which he could breath but water would not seep in.(l4)
Tying it with a rope, she hung it inside the stream.
She tied a gourd-shell on top so that it could be recognised.(15)
When Raja arrived there, she welcomed him with lot of praises.
She asked, 'If you are a good shot, then you hit that gourd-shell.'(16)
Raja shot an arrow, which dreaded the sage.
He thought if Raja discovered him, what would he do to him?(17)

Dohira

Raja felt very contended by hitting the gourd-shell,
And Rani applauded excessively that he was superb.(18)
Raja left for his abode without acquiescing the secret.
The percc;dve Rani had won him with such a trickery.(19)
First she had revelled with him sexually and then put him in the cauldron.
And then with chicanery, deluded Bachiter Rath.(20)

Chaupaee

First, she got the gourd-shell hit and dreaded Bhawani Bhadar.
She saved him ihrough a cauldron and then gratified by making love.(21)

Dohira

Through such an Chritar she duped Raja and had fun with him,
And, thereafter, sent Bhawani Bhadar to his hermitage.(22)(1)

136th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (136)(2714)
To be continued.

Chritar One hundred and thirty-seven
Tale of Daropdee Arjan

Dohira

At the pier of Machli Bandar, an auspicious person, Drupad Dev used to live.
Many intrepid visited him and fell on his feet for blessings.(1)

Chaupaee

He planned a ritUalistic feast and invited all the Brahmin priests.
He served the dainty meals and earned their benediction.(2)

Dohira

From the ceremonial-fire a girl was manifested.
After contemplation the Brahmins named her Daropdee.(3)
There after, the All Pervader endowed them one son called Dusht Daman (the enemy annihilator).(4)

Chaupaee

When Daropdee came of the age, she thought in her mind,
I should have a swayamber (to choose my husband) and he must be a valiant person.(5)

Arril

'A fish will be hung on top of bamboo stick.
'Underneath there, an open cauldron with oil in it, will be placed.
'Looking on the image (of fish) in the oil,
'Whosoever hit the fish will marry me.'(6)
The princes from all the countries were invited.
They were told to hit the fish while looking at it in the oil.
Many came with great pride and threw arrows.
BUt no one could hit and they remained disappointed.(7)

Dohira

The princes were feeling ashamed,
As their arrows were going astray, and they felt remorseful.(12)
Neither they could hit the fish nor they achieved the beloved.
Drenched in humiliation, some went to their homes and some to the jungle.(13)
The word went round and the news reached to the Pandavs.

Distrustfully, they were already roaming around in the jungles,
And were living by hunting deer and eating tree leaves and roots.(14)

Dohira

Kunti's son (Arjan) announced that,
He was proceeding to the country of Machh where there were better trees.(15)

Chaupaee

Heeding to his suggestion, they all marched towards the country of Machh
Where swayyamber was proceeding and all the princes had been invited.(16)

Dohira

Where Daropdee had arranged swayyamber and cauldron was placed,
Arjan went and stood at the place.(17)
He put both his feet at the cauldron,
And, aiming at the fish, place an arrow in the bow.(18)

Savaiyya

In rage, he looked at the right eye of the fish.
He pulled the bow up to his ears and, with pride, he roared,
'You, the brave Rajas from all the regions, have failed.'
Challenging thus, he shot an arrow right in the eye.(19)
When he had stretched the bow, all the gods were delighted and they showered the flowers.
But stubborn competitors were not pleased.(20)

Chaupaee

Seeing this phenomenon, the contenders flew into the rage and, taking their weapons came forward.
'We will send this sage-type into death knell and take away Daropdee as the wife.'(21)

Dohira

Then Parth (Arjan) was outraged, as well, and decimated a few.
He annihilated many and cut off a number of elephants.(22)
Repulsing those obstinate ones, he picked up the woman,
Killing many more, he put her in the chariot.(24)
Many had their arms and feet cut and the proud ones lost their royal canopies,.

Some had their stomachs gashed and fell like minarets.(25)

Chaupaee

Ten thousand horses were dead and twenty thousand elephants got laughtered.
One hundred thousand rulers were massacred and great number of footsoldiers were sent to the domain of death.(26)
Duryodhan, Drona (Acharya), Kirpa, Karan, Raja Bhoor Sarva,
All those claiming supremacy, reached there with their armies.(27)

Savaiyya

(They said)
'Listen, you fool, we will take Daropdee away by winning in the swayyamber.
'Clobbering you with the spears and tridents we will send you to the realm of death.
'Where are you running with the woman in the chariot? We will not let you escape.
'We will settle. Either Arjan or Daryodhan will survive.(28)

Chaupaee

'We will not let you go alive and make the earth drench with your blood.
'We will resolve in the fight today, either Pandav or Kairov will persist.'(29)

Arril

Arjan first shot an arrow at Karan and then aimed at Daryodan.
Then Bhim discharged in real rage and the arrow killed the horses of Daryodhan and Bhisham Pitama.(30)
Then, he brought round Bhoor Serva Kirpa Acharya was made unconscoous.
The stubborn Karan rose again and, once again, jumped in to fight.(31)
He threw one arrow towards Arjan; he could not balance and became unconscious.
Daropdee leapt ahead, took over bow and shot dead many fighters.(32)
One arrow went straight into the chest of Karan and the other hit Daryodhan.
Bhisham Pitama, Boor Serva and Drona were injured,
And Dushashan, Kirpa and many chariots were destroyed.(33)

Dohira

The courageous ones were contented but the cowards dismayed.
Mighty fighting spread and the dance of war reached its climax.(34)
Arrii
She kept them engaged for one watch and fought valiantly.
In the meantime Arjan regained consciousness, seeing him getting ready with bow and arrows, the enemy army ran away.(35)

Dohira

Learning about woman's fight, Arjan was mush gratified and,
And complimented her saying, 'You are the supreme.'(37)

Chaupaee

'Without any monetary compensation, I am yours like a servant.
'Whatever you order I will abide by and my life is worth sacrificing for you.'(38)

Dohira

'The God has endowed you with manliness and me as an epitome of womanhood.
'Without making love to me how can you go. Won't be ashamed of yourself?'(39)

Chaupaee

Arjan discharged all the arrows and whole army became unconscious.
Then he made love with Daropdee and no one could observe.(40)

Dohira

Through various poses and kisses, Daropdee relished the lovemaking.
None could interfere and all the princes were shuddered with fear.(41)
Defeating the army of Kauravas, he won Daropdee.
He killed the foes and he acclaimed, 'Great is Arjan.'(42)

Chaupaee

In the first place, he had killed the intrepid, and those who were left, ran away.
Then attained the bliss and winning Daropdee marched to his domain.(43)(1)

137th Parable of Auspicious Chritars
Conversation of the Raja and the Minister

Completed With Benediction. (137)(2757)
To be continued.

Chritar One hundred and thirty-eight
Tale of Rani Abhawatti

Chaupaee

Abhawatti, the Rani of Uddisa, was renown for her beauty in all the fourteen continents.
She was so pretty that both, the gods and the devils, fell for her.(1)
She saw Roopmaan and fell in love with him.
She called him at his house and made love adopting various poses.(2)
She applied the hair-removing powder on his face and cleared all the hair. From a man, she changed him to woman, and taking the friend and the husband went on a pilgrimage.(3)
She convinced her husband, 'My sister has come,
'We will take her with us and, through ablution, we will wash away all our sins.'(4)

Arril

She went on pilgrimage with her husband and friend.
She conceived such a scheme with the paramour,
That when the husband was bathing in the River Ganga,
With an excuse to see her sister, she would come to see him.(5)

Dohira

She proceeded towards Ganga taking with her husband and friend.
They bathed in the river Ganga for many days.(6)

Chaupaee

Along with her husband she reached Ganga, and there, calling him sister, embraced him.
She made heartfelt love with him and foolish husband could not infer.(7) Cuddling and caressing, she made profound love with him,
And in the broad-day light she enjoyed the sex but inane husband could not detect.(8)

Dohira

After enjoying fervently, she bade goodbye to the lover,
And the husband's head was left hanging without knowing the secret.(9)(1)

138th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (138)(2766)
To be continued.

Chritar One hundred and thirty-nine
Tale of Maaneshawari

Arril

Maaneshawari Rani was extremely pretty,
She was the favourite of Raja Garoor Singh.
But when she saw Beram Singh,
She fell for him and even lost her consciousness.(1)

Chaupaee

She regained alertness, clutched him affectionately and made love with him.
Then he said, 'Oh, Lady listen to me,(2)
'I will believe you love me only if you make love with me while your husband is watching.'
Then the woman carved such a plan, which I (the Minister) will recite to you.(3)

Dohira

In her house a place had been created for Peer, a pious person.
Finding an opportunity, Maaneshawari demolished it.(4)

Chaupaee

After razing it, she called her husband and, citing Peer, she dreaded him,
'Soon, the Peer will get angry and topple over your bed.(5)
'Firstly he will throw you down from the bed and then push you underneath it.
'He will fling me as well, and then will trod over with his knees.(6)
'He will tie us with rope, and hang us upside down.
'He will put bed over you and, then kill you.'(7)
She talked to him as such and, then, setting the bed, went to sleep with her husband.
When he went into slumber, she got up and tied him tightly with a rope.(8)
He was tied, but he kept on sleeping and did not react.

He was tied undemeath the bed and seemed to be a dead body.(9)

Dohira

Tying him very hard, she toppled over the bed,
And, taking her lover, she lay down on it.(10)

Arril

She revelled in making love, adopting different postures.
Kissing and cuddling, she satiated herself but her husband kept lying quietly.(11)
Then he cried and said, 'Oh, Peer, what have you done to me?'
The Peer responded, 'You are tasting the fruit of your own action.' (12)

Arril

(Garoor Singh)
'Please forgive me for my sins.
'I was misled. Please pardon me.
'Abandoning you, I will never go (to worship) anyone else.
'Oh, my Peer, for years to come, I will remain obedient to you.'(13)

Chaupaee

When the paramour was gratified with sex, the Raja was let loose.
She bade goodbye to the friend and then asked Raja to get up.
The imprudent did not discern and thought that the Peer had toppled him over.
After being untied, he cleaned the place but he could not acquiesce the wife's deviousness.(15)(1)

139th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (139)(2781)
To be continued.

Chritar One hundred and forty
Tale of Megh Mati

Dohira

Baani Raae was the Raja of the pier of Hijlee.
Megh Mati was his pretty wife.(1)
The lady saw Majlis Raae and fell in love with him.

She invited him and, God willing, had sex with him.(2)

Chaupaee

When Baani Raae heard that a paramour had come to his house,
He decided to tie his both the legs and throw him in the stream.(3)
When Rani learnt aboUt his determination, she got a rope,
She tied him and asked him to jump over the wall.(4)

Dohira

By tying him with the rope she helped the friend to escape,
And the stupid Raja did not perceive the truth.(5)(1)

140th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (140)(2786)
To be continued.

Chritar One hundred and forty-one
Tale of Paarbati

Dohira

In the city ofBhim Puree, a devil named Bhasmangad used to live,
In fighting, there was none comparable to him.(1)

Chaupaee

He meditated for a long time and attained a boon from Shiva.
Any body, on whose head he placed his hand, he would be reduced to ashes.(2)
When he saw Paarbati (wife of Shiva), he thought to himself,
'I will put my hand on the head of Shiva and perish him in the twinkling of eye.'(3)
With this in mind he came to kill Shiva.
When Shiva saw him, he, along with his wife, ran away.(4)
Seeing Shiva running away, the devils gave him a chase.
Shiva headed towards east and the devil followed too.(5)

Dohira

He kept roaming in three directions, but found no place to rest.
Then, relying on the will of God, he ran towards North.(6)

Chaupaee

When Shiva headed for North, Bhasmangad followed too, thinking,
'I will reduce him to ashes and take Paarbati away.'(7)

Dohira

Paarbati Talk

'You fool, what boon have you been endowed with?
'It is all a lie, you can test it.(8)

Chaupaee

'Initially try to put your hand on your head, if a couple of hair are burnt,
'Then you put your hand on the head of Shiva and win me over.'(9)
When the devil heard this through his ears, he put his hand on his head.
In a flicker, the idiot was burnt and the Shiva's distress was eliminated.(l0)

Dohira

Through such an Chritar, Paarbati annihilated the devil,
And taking Shiva with her, she went back and ensconced in the (legendary) mountains of Kailasha.(11)(1)

141st Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(14136)(2797)
To be continued.

Chritar One hundred and forty-two
Tale of Rajkumari Ukha

Dohira

Bana Soor was the Raja of the city of Bushehar,
And the rulers of all the other countries, revered him as Almighty, and bowed to him.(1)

Chaupaee

His principal Rani followed the theology of yoga; she was exceptionally beautiful.
Her youthfulness was very much savoured by all; the gods, the devils, Jachh and Bhujangs. (2)

Dohira

She gave birth to a girl named Ukha,

Who was serene and was endowed with charm.(3)

Arril

She was bestowed with pleasant features.
The devils, the gods, Jachh, and Bhujang, all felt modest before her.
If some one saw her with his own eyes,
He would feel sold to her without any monetary gain (an unpaid slave).(4)
Her black eyes were epitome of the eyes of the deer,
And they looked more attractive with eye-lasher in them.
The Lotus-flower and the shine of the lightning looked humble before her.
The pied wagtails had become mad on seeing her.
The deer kept on roaming around in the jungle for her sight.
The ascetics turned into celibates, for not getting her to yield.
The birds were always looking for her.(7)
Sehas Bahu was her father,
And thousands of arms and weapons were under his command.(9)
Annihilating many heroes, he had subdued many kings.
He had been benevolent to Brahmin priests and gave out many cows in charity.(10)
The Rajas of all the regions paid him taxes. He was the devotee of Shiva.
He asked for a boon from Shiva, which could win him a big war.(11)

Dohira

Shiva Talk
'When flag falls down on ground in your house,
'Then you take it that a fearful war is going to break,'(12)

Chaupaee

His sleeping daughter had such dream, which made her feel that the Cupid had come down,
And by Ignoring the Cupid she had attained his son, who had been living in Dwarka.(13)

Dohira

Dreaming about her infatuation with her lover, she abruptly got up.
With dream of love she sweated and all the parts of her body ached.(14)

Chaupaee

Shouting, 'My love, my love,' she fell down and became unconscious.

Then her friends lifted her and Rekha Chi tar listened to all her story (dream).(15)
(Rekha Chitar to one of Ukha's friend)
'She is brimming with love and the secret in her, which she cannot describe.
'She has got love-fever and detests the adornments.
'She told me to go away as she could not describe her condition.
'Either she is suffering due to lover's separation, or some thing else.
'I cannot say whether she will live or die.(16)
'She speaks like captivated person.
'It appears she has taken poison or is under a saw in Kanshi over her head.
'I think she will leave her home and become a nun.
'Come and have a vision of your beloved otherwise Ukha Kala will die and you will be afflicted too.'(17)

Dohira

Chitar Rekha, after listening, became very concerned.
She flew like the wind and reached there.(18)
When she reached there, looking at her condition she fell flat.
(In her mind) 'I must strive to make her meet her lover,
'By bringing in the person she had seen in the dream.'(19)

Chaupaee

Then Chitar Kala built a castle and all round she drew (drawings of) the fourteen regions.
She sketched the devils, the gods and Gandharabh Jachh.(20)

Dohira

She carved there all the rulers ofthe world including,
Balbhadar, and Anuradh and Krishna, the sons ofParduman.(21)
After creating there, fourteen fairies, she suggested her,
'I have devised the means for your survival, come and see yourself.'(22)
After looking at fourteen fairies she (Ukha) reached there,
Where all the members of Jadav family, including Krishna, were sitting.(24)
First she saw Balbhadar and then Krishna.
She was appeased and, believing them to be the gurus of the world, bent and paid her obeisance.(25)

Chaupaee

Then she saw Parduman and, modestly, bent her head in reverence. But when she saw his son, Anuradh, she felt all her affliction eradicated.(26)

Dohira

With praises, she thanked her friend.
'What I saw in dream, I perceived it vividly.(27)
'Taking me through fourteen regions, you have shown me every thing.
'Now you must make me to meet him in reallife.'(28)

Chaupaee

Acquiescing to her requests, she manifested herself as air,
And felt relieved reaching Dwarakpuree.(29)

Dohira

Chitar Kala communicated to the prince, Anuradh,
'The damsel from high up mountains, spell bound by your eyes, has come to see you.
'Yearning to meet you, she has become desperate.'(30)

Chaupaee

(Ukha)
'My love, you come with me to the region, wherever I tell you go,
'Come flying on a bibaan (flying chariot) and make my place pious.'(31)

Dohira

Harkening to the plea, Anuradh agreed to accompany,
And commenced journey to the city of Bushehar.(32)

Arril

(Ukha to her friend)
'If you command, I will become your slave and fetch pitcher of water for you.
'If you command, I can sell myself for money in the bazaar.
'If you like, you may hand me over to some body in the alms.
'Because, due to your endeavour, I have gained my lover.(34)
'My friend, through your benevolence, I have achieved my sweetheart.
'Through your kindness, I have shed all my distress.
'Through your generosity, I will enjoy profound lovemaking.
'And in all the fourteen regions, I have acquired an handsome mate.'(35)

***D*ohira**

Then she called the mate,
And gratified herself by making-love adopting many positions.(36)
Emoploying eighty-four poses, she kissed him variably.
Whole night she spent love-making and Ukha realized only when it dawned.(37)
She kept the friend whole night in her house but Bana Soor Raja had no knowledge.
In the meantime the flag fell and the Raja became very apprehensive.(38)
He gathered all the fighters along with their weapons.
Remembering Shiva's prophesy, they were mobilised there.(39)
Whereas the Raja was busy in mustering army, they (Ukha and the lover) were, together, revelling in sex.
Employing eighty-four position they were rejoicing sexually.(40)
When the Raja saw the girl frolicking in lovemaking,
He planned to beat them up and send them to the domain of death.(41)

Dohira

On seeing, her father has arrived, she put her eyes down in shame.
And said (to the lover),
'Please think of some remedy to save our honour.'(42)
Anuradh got up and took his bow and arrows in his hand.
He cut off many imperishable brave fighter.(43)

Dohira

A horrible war broke out which could not be described.
Anuradh received injuries after injuries and, at the end, he was apprehended.(48)

Chaupaee

When Ukha learnt that her benefactor had been captured,
She approached her friend Rekha and sent her to the city of Dwarka with the massage,(49)
'Please you go to that place where Krishna Kanahya is seated.
'Give him the letter and fell on her feet saying,
"Oh, you the benefactor of poor, protect us,
"Please come here and eradicate our troubles,
"Clip our shackles and let us have our freedom,
"Only then we will call you the liberator of destitute.(51)

Dohira

"Whenever there has been cruelty on saintly people you have Come to help,
"Now we are in crisis, please come and help us."(54)
When Chitar Kala conveyed the message,
Then Krishna completely fathomed the situation.
He mounted a large heron, flew to the place,
And he annihilated the imperishable fighters.(55)

Chaupaee

Under heavy pressure, they went and lamented before the Raja,
'You are sitting here idly by, there, Krishna has come mounting on a heron.'(56)

Dohira

Raja became furious on learning this,
He marched towards the jungle laced with arms but put no arm our on his body.(57)

Chaupaee

With his army, he reached there where the lion, Krishna, was in action.
He shot his weapons and annihilated many enemies.(58)

Arril

Krishna flew into a rage, too and cut the flag off,
The royal colourful canopy was toppled over.
He destroyed the leather shields and cUt the enemies,
And destroyed all the chariots in the field.(64)
Shiva hit Krishna, the lord of the world, with twenty arrows.
And Krishna shot thirty-two arrows on Shiva.
All the devils watched the fight attentively.
Both, the gods and devils, were getting mystified.(66)
Shiva, who was in great temper, tried to control his hot temper.
Krishna controlled his sobriety and hit hard,
And at the end won the day.(67)

Dohira

After winning over the enemy, he liberated his grand son,
The trumpets blared and all the devils and sages expressed happiness.(68)

Arril

Ukha was married to Anuradh,
(This was made possible)
By exterminating the Rajas of heavy forts,
The dauntless ones had been holding sharp spears,
The elephants and the owners ofthe elephants.(69)

Chaupaee

After obliterating enemies, he came back to Dwarka city and, there, the drums were beaten.
The women sent galloping horses (to receive them) and all the gods showered flowers from heaven.(72)(1)

142nd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (142)(2770)
To be continued.

Chritar One hundred and forty-three
Tale of Rani Raj Mati

Dohira

Raj Mati was a Rani in the country of Uttar (north).
Brahma, the Creator, after producing her, stopped ventUring further.(1)
Bibhram Dev was a valorous Raja,
Whose sovereignty was accepted up to the sea and in all the four directions.(2)
There was one yogi, Kirpa N ath, whose handsomeness was unsurpassable.
That woman, on seeing him, fainted under the spell of his comeliness and fell flat.(3)

Chaupaee

Rani invited the yogi and pampered in frequent sex plays.
She took him back to his residence, and when the night fell, she called him again.(4)

Dohira

There used to live a carpenter whose name was Bhooder Singh.
In his workmanship he was epitome of Wishkarama (the god of

craftsmanship).(5)
Impressed by his talent, the Rani called him immediately,
Made-love with him and then asked him,(6)

Arril

'Listen, My Love, The craftsman, relinquish striving like that.
'Leaving a bit for me, take all the rest of my wealth.,
'And by digging the ground, build a beaUtiful hermitage,
'In such a way that the hermitage is not visible and it looks like bare ground.'(7)
Then, leaving behind some, he took all her wealth oUt of the treasure.
They dug the earth and built an underground building.
From top it looked just like the barren land.(8)

Chaupaee

Rani would call the carpenter every day and rejoice the sex.
She relished with him as if she had ritually gone through seven circumambulations, married him.(9)
After making-love, when the carpenter had gone, she would call the yogi.
Then, embracing and cuddling, she would have sex with him and foolish Raja could not grasp what was happening.(10)
One morning, the carpenter was provoked by the sexual desire and, without informing, he arrived there.
He saw Rani frolicking in love with yogi, and he flew into a rage.(11)
While still busy in lovemaking, Rani saw him. She tied him with rope and burnt him off.
She told yogi to act according to her wishes and participate in her trickery.(12)

Chaupaee

'I will leave food supplies for you and will close the door of the hermitage. 'Then I will dig the earth around the place and play another deception.'(13) Planning thus, she closed the door and covered the passage with lot of ashes.
She went to the king and told him that she had seen a dream.(13)
'I came across a yogi in the dream who talked to me like this,
"Please dig me oUt of the ground, it will be a great act of benevolence.'(15)
'Then I put Bhooder carpenter on shovelling, and I have come to inform you.

'You accompany me to the place to observe the wonder.'(16)
She brought Raja there and asked the maids to dig the earth out.
When the hermitage became visible, Raja thanked Rani repeatedly.(17)
Seeing the yogi there, the maids came running and falling on the feet of Raja,
They informed, 'When the yogi opened his eyes, the carpenter was reduced to ashes.'(18)
Then Rani requested thus, 'Listen my Raja,
'In the first place let me go in and then, afterwards you enter.'(19)
Saying thus the woman went in there, and made love with him (the yogi).
Then she called Raja and showed him the shadow of the yogi.(20)
Yogi stated thus, 'Near your place, river Ganga flows,
'You go and bring water from there and eliminate my tribulations.'(21)
When Raja heard the command, he went and brought back a pitcher full of water from River Ganga.
On receiving the water, he performed thus:(22)
From his own jug he showed them milk, and said, 'This is Ganga-water.
'What has happened to Ganga which endowed milk then and now gives water?(23)
'We had come to reside here in the Age of Satyug.
Now, tell me, what (epoch of the time) are we passing through now?'(24)

Chaupaee

(Reply)

'The Age ofSatyug went by and it was replaced by Age of Treta, which, in turn, was over taken by the Age of Dwaper.
'Then came the Age ofKalyug, and thatis as far as our knowledge goes.'(25)
As soon as he heard the name of the Age of Kaal, he expressed his anguish, 'Don't let me have the touch of the wind and, therefore, shut all the doors.'(26)

(Rani)

'My Benefactor, I will serve you and fetch water for you.
'My Master, please don't close the doors and be generous to me.'(27)
Then Raja spoke thus, 'Please be beneficEnt atnd consider me slave.
'Accept the services ofthis Rani and be compassionate to my request.'(28)

Dohira

Raja happily gave him his Rani for service,

Did not let the door close and fell on his feet.(29)
The imbecile Raja could not comprehend the manoeuvre,
And taking him to be a saint, gave him his Rani.(30)

Dohira

After killing the carpenter, she had oUtwitted the Raja and enjoyed with the yogi.
The strange subterfuges offemales are not conceivable.(31)(l)

143rd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (143)(290l)
To be continued.

Chritar One hundred and forty-four
Tale of Shingarwati

Chaupaee

A Raja used to live in Bikanir: he was renowned in all the three domains. Shingarwati was his Rani; she was famous for her beauty in all the fourteen regions.(1)

Arril

A trader called Mehtab came there; on his sight, the Rani was enticed,
Through a maid he was invited into the Rani's house, and there he revelled in heartfelt love.(2)

Chaupaee

Rani would invite him everyday and make love in different ways.
When she realised that the night was over, she would send him away.(3)

Arril

The trader would bring fancy viands and attires, which Rani relished blissfully.
In turn she would give him wealth open heartedly, so that person would continue to stick with her heartily,(4)

Chaupaee

When the news reached the Raja, Rani got dreaded,
That he would kill the woman and bury her in the ground.(5)
On pondering over the news, she called her paramour.

She requested him to take her with him to his own coumry.(6)
She built a house with two entrances,
If searching, he came from one door, they would run away from the other.(7)

Arril

They had arranged a she-camel, and both rode on it pleasantly.
They had came to this place and, there, they made love in different ways and attained bliss,(8)
When Raja heard that the woman had run away,
Getting furious, he immediately started the chase.
Following their footsteps, he reached there,
And violently entered the house.(9)

Chaupaee

When the Raja went up from one entrance, they came down from the other way.
And both ofthem mounted on an untiring camel.(12)

Arril

After mounting the untiring camel,
They put her to run like the wind.
Then Raja came out and observed his fast camel had been taken away by them,
And the week camel, they had left behind.(13)

Chaupaee

Raja was left back to walk and remain behind in frustration.
He lost the game as her friend took her away to his house.(14)

Arril

He put ashes on his head,
Like a person, who had been robbed during a travel.
He became unconscious; fell flat on the ground,
And then took poison and jumped in a stream.(15)
The paramour reached his home with the Rani,
And distributed lot of wealth among the poor and the Brahmin priests.
One, who can attain such a woman by cheating as such,
To that person one may sacrifice oneself without money.(16)
The betrayals of a deceiving woman cannot be fathomed.
The one who cannot be understood, how can that be explained.

If you come across the frauds of a deluder,
And cannot comprehend, then it is better to remain quiet.(l7)(1)

144th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (144)(2918)
To be continued.

Chritar One hundred and forty-five
Tale of Bhaagwati

Dohira

In the city of Sipaha, there was a woman called Bhaagwati.
In her husband's house, there were numerous mares.(1)

Chaupaee

One mare went to the river and mated a water-horse.
She gave birth to a foal like the lineage of the horse of Lord Indra.(2)
Its white colour was so lustrous that it beat the shine of the Moon.
While walking, it looked like the lightning going through the clouds.(3)
Taking it with her, she went to sell and came to the city of the Raja.
She had disguised her as a man although her beauty was embodiment of thousands of rising Suns.(4)
When the royal court was on, she brought the horse and showed them.
Raja was very much pleased to see that and contemplated in his mind to buy it.(5)
First he ordered to gallop it around and, then sent a servant to settle its price.
The price of ten hundred thousand coins was settled by the brokers.(6)

Arril

Then the woman talked to discuss the matter,
'My King, listen to what I have to say,
'Give me five thousand coins now,
'And then take the horse and tie it in the stable.'(7)
The king arranged for five thousand coins,
And immediately on mounting the horse, he gave them to her.

But she said, 'But first I will go and put coins in my house and then, bring back the horse into the stable.'(8)
Saying so, she galloped the horse and the servants of the Raja gave her a chase.
After about a mile or so they got tired, could not catch her and came back.(9)
Leaving the coins at home she returned there,
Where the Raja was squatting in the royal court.
She dismounted the horse and paid her obeisance three times.
'Now you can have the horse as I have received its price.'(10)

Dohira

Taking the coins to her house she had played the trick (of running away).
(But) To gain the contentment, she brought it back and handed over to Raja.(11)(1)

145th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (145)(2929)
To be continued.

Chritar One hundred and forty-six
Tale of Parmod Kumari

Dohira

Parmod Kumari was a Rani, whose beauty needed no bounds.
She came across Raja Vijay and created friendship with him.(1)

Arril

She invited Vijay Raja to her house,
And, by kissing and cuddling, she made heartfelt love with him.
Then she requested him with great affection,
'Please Raja, listen to me with open heart.(2)
'When my father married me off,
'I was bewitched with your image in my mind.
'But another Raja had taken me after a fight,
'I was defenceless and wanted to finish myself by taking poison.(3)
'Now I have fallen in love with you,
'Just seeing you I am not satiated.

'Please perform some trickery through which I could achieve you.
'Devise some means by which you make me your wife.'(5)
She felt contented after talking to him,
And, on her own, she announced in the public,
'I will go to the house of Shiva tomorrow,
'And after one sleepless night, I will come back.'(6)
Along with a few people she travelled,
And reached the Shiva's temple for a sleepless night.
When Raja heard about the arrival of her lover,
He did not wait for the day and taking his army came there.(7)
First he killed all the people accompanying her,
And those who escaped death let them run away.
Then kidnapped the Rani and prepared to take her to his palace.(8)
He put Rani in the palanquin,
And, then, elated himself through lovemaking and kissing.
To show off, the woman raised lot of hue and cry,
But, internally, she was blessing the Raja for taking her away.(9)(1)

146th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (146)(2938)
To be continued.

Chritar One hundred and forty-seven
Tale of Rani Khairy and Samin

Chaupaee

There was one Baloch-woman named Khairy and there was another named Samin.
Fateh Khan was their husband, who was famous in all the three domains.(1)
Once, the king became very angry, and the cruel-hearted Sayeed Khan invaded him.
First he met him, arrested him and, then, marched towards the city of Multan.(2)
When both the ladies heard that Raja had apprehended their husband, they disguised themselves as men.

'They collected their Baloch army, they raided and disarrayed the enemy.(3)

Dohira

After surrounding Sayeed, the women announced,
'Either you release our husband or come face to face to fight.'(4)

Arril

When Sayeed Khan heard such challenge,
He marched forward with his army.
He killed many horses and elephants,
And many stalwart fighters.(5)

Bhujang Chhand

The trumpets were blown and the valiant ones came forward.
Some were injured with spears and some departed the world never to come back.(6)
Whom soever Khairy hit with sword, he fell flat with face down.
And anyone whom Samin shot with arrow,just one arrow alone would destroy him.(8)

Chaupaee

Both, Khairy and Samin, reached there, where Sayeed Khan was standing.
First they cut the chain of the elephant and attacked with sword.(11)
In real fury one attacked and with one stroke cut the elephant trunk.
Then she charged Khan with the sword, his neck was saved but the sword fell on his nose. (12)
As soon as her sword slipped her hand,
Her hand struck the elephant-saddle and all her bangles broke.
Then Samin balanced her spear and hit right in his chest.
With spear going through him, she brought him down and exposed to every body.(14)
Seeing the bangles, he recognised them as women and admitted that they were heroic.
Whosoever they would give birth to, he would win over even Lanka.(15)

Chaupaee

After killing many brave-ones and making Khan ineffective,
They freed their husband and, then, the trumpets of triumph commenced blowing.(l8)(1)

147th Parable of AusPicious Chritars
Conversation ofthe Raja and the Minister,
Completed With Benediction. (147)(2956)
To be continued.

Chritar One hundred and forty-eight
Tale of The Rani of Raja Durga Dutt Chaupaee

In the city ofKanauj there lived a prostitute who was famous in the world for her beauty.
Durga Dan Raja was enticed by her and he disregarded his Ranis.(1)
The Ranis sat down and pondered over the fact that Raja had slipped out of their realm.
They must take some steps through which the prostitute could be exterminated.(2)

Arril

The Rani called Bishan Singh,
Showing affection, she made love with him.
Then, considering him as her confidant, she said,
'Being a good friend of mine, you do me a favour.(3)
'You give this prostitute a lot of wealth,
'Right in front of Raja demonstrate your love to her.
'When she breaks off with Raja,
'You call her to your house and kill her.'(4)
So he gave lot of money to the prostitute.
Then displayed his excessive love and had sex with her.
When Raja had called the prostitute at his palace,
He came there too and sat down.(5)
Bishan Singh addressed her jovially.
Then, looking at Raja, he gesticulated at her.
The foolish Raja could not comprehend,
That displaying her love with him, she was involved with someone else.(6)

Chaupaee

Then Rani came to Raja and told him the secret,
'In spite of your presence she is gesticulating with another person.
'What type of love is it, in front of your own eyes she is flirting

through signs with some body else?(7)

Dohira

'Listen, my dear Raja, even when you are watching, she is gesturing some one else.
'What good is your love with her.(8)
'Abandoning me, you fell for the prostitute.
'But she is gone to another person, aren't you ashamed of loving her?(9)
'If honour is earned by bringing such woman to the homes then why bother for the considerate women.
'If one can enjoy riding a donkey then why would he spend more money to buy an efficient horse.(10)
'These prostitutes lack virtuosity and they don't know the ethicality of love.
'Forsaking kings they run after the indignant persons.(11)

Arril

'Apparently she displays her love for you,
'But in reality she loves any person who brings in a lot of money.
'If one comes to know of her affair at another house, then my Raja, one must relinquish her.'(12)

Dohira

Here on one hand, Rani made Raja to understand,
And, on the other hand, she sent a messenger to him (Bishan Singh) to call the prostitute.(13)

Chaupaee

When the prostitute reached his house, the maid informed Rani.
Rani took Raja with him and showed him the deception, and he was utterly dismayed.(14)

Dohira

(Raja thought)
'The woman whom I gave lot of money to win friendship,
'She, for the sake of more money, abandoned me and loved some one else.'(15)

Arril

When the prostitute came out after making love,
Raja instigated a few boys to mishandle her.

They made love with her so excessively that she died. And this way Rani played an effective trick.(16)(1)

147th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (147)(2956)
To be continued.

Chritar One hundred and forty-nine
Tale of Five Wives of a Drug-Addict

Chaupaee

Parbat Singh was a drug-addict and he had five wives.
He was never satiated with drugs, therefore, who could afford to buy drugs for him?(1)
One day he was out of sedation and was feeling much distressed.
Then all his five wives tried to find some (drug) but even through hard efforts could not get hold of some.(2)
Then they got together and planned to put him on the bed,
And bury him some where.(3)

Arril

When the women passing a place where there was barren land,
They came across a deep ditch on the way.
Then they saw a few travellers carrying lot of wealth.
They thought, 'Now we will make a good agreement.'(4)
(They said to them,)
'Brethren Baloch, please listen to our anecdote first.
'Please come and help us with this bed with a dead body in it,
'And don't ask about our good or bad lamentations.(5)
They climbed down the camels.
They performed the prayer for the dead.
Then they begged, with open hands, for forgiveness.
Seeing the body near the ditch (grave), they had taken him as dead.(6)
Thinking him to be a dead man, they picked up the body,
Without understanding the trickery.
They put a rope around his neck and lowered him in the grave.(7)
One of them (the wife) went to get opium from the village,

And the other one proceeded shouting for about a mile.
They gathered a few people and, mourning and shouting, they (the wives) cried.
'Our husband has been killed by hanging.'(8)

Chaupaee

'These swindlers have hanged our husband and we have been left without any companion.
'We, the women have been left alone in the jungle, what would happen to us?'(9)
The police authority and Quazi, the justice came there and announced their arrival with trumpets.
They became angry too and consoled them, 'We are your sympathisers.'(11)

Dohira

There were four camels carrying gold coins and eight loaded with rupees.
'Our husband is dead and these camels as well have been taken away.'(12)

Chaupaee

Then the Quazi pronounced, 'Women, please be compassionate,
'If you sign a quittance, all the camels will belong to you.(13)

Dohira

(The women expressed,)
'With the protection of the religion, we did not lose a penny.
'Because, the Quazi let us have all the wealth.(14)
'We got rid of the biggest enemy (drug-addict),
'And through service saved our lives.(15)(1)

149th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (149)(2981)
To be continued.

Chritar One hundred and fifty
Tale of Rani Garbhwati

Chaupaee

In the Country of Nagar, a Rani used to live whose name was Garbhwati (literally, the pregnant one).

The Raja had no son and this always distressed him.(1)
He engaged the woman who was pregnant, and she gave birth to a Son.
Every body took him as king's son and no body knew about the secret.(2)

Arril

But the God blessed her (his own Rani) two sons as well.
They both were very serene and handsome.
They both collaborated and killed the surrogate son,
As the Rani had always contemplated to make them the sovereigns.(3)
(The mother) cried aloud when the king came,
And, lamenting and pulling her own hair, she said,
'My Supreme Master, please don't be aggrieved.
'Please keep patience as it was destined to happen like this.(4)

Dohira

'Now you beg Almighty for their (other two sons') well-being and long life.
'Don't lament about the one who is gone, you, yourself, have a along life.'(5)

Chaupaee

Any woman who came there, would tell the Raja,
'Your sons may live heartily through out the four ages, and you must not be mournful.'(6)(1)

150th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (150)(2993)
To be continued.

Chritar One hundred and fifty-one
Tale of Gumaan Mati

Dohira

Kupt Singh was the Raja of the country of Rajauri.
He possessed a serene nature and was never infuriated.(1)

Chaupaee

Gumaan Mati was his wife whose beauty was renowned in all the three domains.
She loved her husband intensely and was dear to him more than his

own self.(2)
Whenever Raja got ready to go to war, she would request, ‘please don’t leave me behind at home,
‘Because I always want to remain at the service of my Master.’(3)
Consequently when the time of war approached, the woman lead holding
sword in her hand.
And when Raja returned after winning, he would make love with her multifariously.(4)
Once he received a call for a fight and marched ahead on an elephant along with his wife.
Immediately, on his arrival, fierce skirmishes were ensued, and egoist valiant ones commenced the dances ofwar.(5)

Arril

In great fury, he annihilated great many bold ones,
Seeing the battles getting more and more intensified,
More and more gallant ones jumped in under the beats ofthe drums.(6)
When Rani and Raja were right furious, they loaded their bows with arrows.
The enemy on the north was shot at by the Rani, and with one stroke destroyed him.(9)
The Rani showered the arrows like the pouring rain and adversaries fell flat on the ground.
The gods sprinkled flowers from the heavens and they raised slogans in the praise of the Rani.(11)
Both, the woman and her Raja, were confronting valiantly,
But one raffle shot came and went through the Raja’s heart.
He fell flat inside the elephant-palanquin,
The woman swiftly picked him up in her arms.(12)
She tied him with the palanquin,
And lifting his arm up, she kept on signalling the army.
Observing Raja alive and waving, the soldiers kept on fighting.(13)
Screeching their teeth in fury, they went forward,
And severely wounding, they would not step back.
They killed the Raja of the opposing army,
And raised the drum-beats ofvictory.(14)
After annihilating the enemy army,

And then deciding upon an auspicious moment, she put her son on the throne.
When she had prepared herself to become a sati by immolating her body in the pyre along with Raja,
The heavenly revelation reached her ears,(15)
'The Almighty has been benevolent to you,
As you have fought for sake of your husband valiantly,
'We grant you enough power,
'That you, with pleasure, can re-enliven your husband and rule all over again.(16)

Dohira

Through fighting she killed her husband's enemy and made her husband alive again.
They ruled all over again and she attained the bliss.(17)(1)

151st Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (151)(3010)
To be continued.

Chritar One hundred and fifty-two
Tale of Lachhmi

Dohira

The way this woman fought, none else could do.
Neither there had been moments like that and nor there could ever be.(1)

Chaupaee

Then the Minister said to the King, 'Listen to me now (the story):
(How) Janbhasur (devil) had a fight with (Lord) Vishnu and Lachhmi (Vishnu's wife) had annihilated him.'(2)
(Lord) Indra was scared of Janbhasur, and, even the people of all the fourteen regions were afraid of him.
That devil raided Indra as he was involved in great confrontation with Indra.(3)

Arril

Indra indulged in several skirmishes.

Even the Sun and the Moon fought without any conclusion.
All the gods and evils retreated being too tired,
Just like the people who retire to the garden of ALEKIS (Eden).(4)
On both sides war-drums were beaten and on both sides the intrepid loaded
their bows.
The fierce fighting went on under the shades of arrows and swords.(6)

Chaupaee

Lord Indra went running to the place where Lord Vishnu was seated along with his wife Lachhmi.
He narrated his afflicted situation and said, 'In spite of your entity, we are losing the fight.'(8)
The lord of the world became furious and with Lachhmi reached there,
Where the devil, all girded up, was roaring.(9)

Arril

Lord Shiva shot twenty arrows, which passed through causing injuries to the devil.
Those arrows, soaked in blood looked charming, and made the adversary ashamed of himself.(10)

Dohira

Then Lachhmi Kumari said to Vishnu,
'Listen My Lord, I will win over him and send him to the house of death.'(11)

Arril

Lord Vishnu's Lachhmi Kumari picked up the bow and arrows.
'Now, Lord, I will show some of my Chritars,
'I will conduct a few of my performances,
'And will make the defeated ones to defeat them.'(12)
Then she approached Bhagwan, Lord Krishna, with the excuses,
That they (the devils) had been doing lot of fighting,
And they must be annihilated through his Sudarshan Chakra, the mystical ringed weapon.
When the devils turned around, he (Krishna) cast the Sudarshan Chakra and cut their heads off.(13)

Dohira

Lachhmi Kumari played such a trick with Janbhasur,

That the devil was killed through Sud~rshan Chakra and enabled the friend to attain the bliss.(l4)(1)

152nd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (152)(3024)
To be continued.

Chritar One hundred and fifty-three
Tale of Naaz Mati

Chaupaee

There lived in the world a woman called Naaz Mati, who was involved with a Raja.
He was known as Bahu Singh and all the fourteen regions complied with his rule.(1)
Impressed with the glory of the Raja, she deliberated in her mind to make love with him.(2)
Whenever she was under the spell of sleep at her house, she would always dream about the Raja.
She would get up abruptly and ponder over the means of encountering him.(3)

Dohira

She would reflect, 'He is emphatic and I am irresolute, and he is the master and I am just inept.
'What should I do to get my lord under my confidence?(4)

Chaupaee

'I am prepared to sacrifice my head for the sake of my paramour.
'I don't mind if my body is even sold again and again in the market, if I get my lover.(5)

Dohira

'What should I do? How can I attain him?
'I love him but he has no knowledge ofme.'(6)
Then Naaz Mati called her maid and said,
'You go and give my message to Raja Bahu Singh.'(7)
Listening to her order, the maid reached the place,

And she conveyed the message, which Naaz Mati had given her.(8)

Arril

'I have been enticed by your looks, my Master.
'I am drowning in the sea of separation.
'Please do be benevolent and come to me at least once, 'And make most desirous love with me.'(9)

Chaupaee

When the maid had given above message, Raja spoke thus,
'Go and give this message to the woman that one must act righteously to preserve the honour.(10)

Arril

'I have two enemies and I will kill the one in the war.
'The other one, I will slaughter without using any weapons.
'Only then, I will call you at my palace,
'And make love with you desirously.'(11)
The maid went back conveyed the decision.
Imbued in the love for Raja she was perturbed.
She disguised herself as a man,
And, contemplating, she reached where Raja's enemy was present and said,(12)
'Listen My King, Take me in your employment,
'And order me to accompany you on any armed conflict.
'I will fight till my last breath.
'I will never abandon the fighting field and let my horse turn back.'(13)
Considering her to be a valorous fighter, he engaged her,
And gave her lot of wealth from his treasurer.
He called one of his confederated Rajas,
And, in great fury, raided Raja Bahu Singh.(14)

Chaupaee

She approached Raja and asked him to listen to her scheme.
'Call all your warriors and ask them to write their names on all the arrow,(15)

Dohira

'Because fierce fighting is going and arrowS and the swords are striking,
Then without name, how could it be ascertained, who did what?'(16)

Chaupaee

What Naaz Mati told him, Raja took it truthfully,
He moblised all the forces and asked them to put their names on the arrows.(17)

Dohira

When the skirmishes were at their peak,
Cleverly she took one arrow from one Raja and hit the other Raja (the accomplice).(19)

Chaupaee

Being hit hard, (second) Raja was infuriated when he read the name on it. Thinking, 'The (friendly) Raja has hit me,' he hit back and killed him before he, himself, left for the heavens.(20)

Dohira

Through her trickery, both the Rajas were exterminated,
And then, she came to meet Raja (Bahu Singh).(21)

Chaupaee

'Oh, My King, I have terminated both of your adversaries.
'Now you take me to your palace and enjoy sex with me.'(22)

Dohira

Then the Raja immediately called her at his plate,
And made love with her most satisfactorily.(23)
She killed one Raja with her own hands and through him killed the other.
Her (lover) Raja was elated and, with him, Naaz Mati blissfully revelled sexually.(24)

Chaupaee

Raja brought her to his palace, and, took her as his wife.
The destitute one became the Rani and no one could acquiesce the trickery of the woman.(25)(1)

153rd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (153)(3049)
To be continued.

Chritar One Hundred and Fifty Four
Tale of Darapkala

Dohira

In the region of Sialkote, there lived a dame called Darapkala.
She was at the prime of her youth and was extremely tormented by sexuality.(1)
There also lived one Danni Roy, who was the son of a Shah.
With Godly gift of hands orne body and serene nature, he was an obedient son.(2)
Darap Kala was also the daughter of another Shah, and she had determined to make love with that son of the Shah.(3)

Chaupaee

She called for the son, and, with him, she indulged in sex.
At the daybreak she sent him back anc, at the Sunset she called him again.(4)
They both fell in intensive love and forgot all norms of modesty,
As if they had been married, and he considered some body else's woman as his own.(5)

Arril

The carnal passion, odour, coughing, itching,
About the blood dripping dead-body, wine drinking and the acts of benevolence,
The concealment of all these seven traits, whatever may be done, cannot be effected,
And at last they become apparent through out the world.(6)

Dohira

Darap Kala acted as if she was sold out to the Shah's son.
All restrained her, but she, day in and day out, kept on ravishing him.(7)
Once, when Darap Kala had called the son of the Shah,
The soldiers came, caught him and he could do nothing.(8)

Chaupaee

Darap Kala envisaged a plot and told him, 'Oh! My Friend, listen to me.
'You pronounce (to the king) that I am a generator of gold and, thereafter, you put your eyes down.'(9)

(The soldiers), tied him and took him to the king where he said,
'If I tell you a unique achievement, then what will I secure from you?'(10)
'(The person) from whom I was brought tied up, has told me to inform you,
'If she showed you how gold could be planted, only then I would ask for any favour.'(11)
When the King heard this, he sent for Darap Kala,
He kept both ofthem in a palace and asked her to plant the gold.(l2)
'You keep us in a house, but don't ask for any good or bad news.
'When eleven months have passed, I will, myself, ask you to come.'(13)
When both resided in the same house, the lady asked like this,
'My friend, now you enjoy sex with me and don't not worry about anything.'

Dohira

She got hold of him and put him above her,
And, wrapping around, rakishly, and attained the sexual bliss.(15)
'Who has seen tomorrow, come savour the day,
'Be not coy about anybody and enjoy copulation with my sex-starved body.(l6)

Arril

For ten months, they enjoyed to their fill,
Through diverse positions and kissing, they grasped each other.
When reached the eleventh month,
Darap Kala went to the King and said,(17)
'The time for sowing the gold has arrived.'
The king called all his Ranis.
Also the people of the town gathered too.
They took their seats where that woman was.(18)
She asked, 'Any person whose semen has not been discharged yet, should come out.
'And take gold in his hands to sow.
'If any body (who has had discharge of semen) comes forward,
'And touches the gold, the gold will not grow.'(19)
Then the King announced for every body to listen,
'Whose semen has not been discharged so far, should come and sow the gold.'
Hearing this all the ladies tried to slip away,

And none wanted to come forward to sow the gold.(20)

Chaupaee

Then Darap Kala asked the Raja, 'All the Ranis you have,
Call them forward and ask them to sow gold by their own hands.'(21)

Dohira

All the Ranis, who were present there, shuddered in their heart. Considering this to be a deception, they did not come forward to sow the gold.(22)

Chaupaee

Then Darap Kala spoke thus, 'You, who are not immoral,
'Come forward and sow the gold and help me to obliterate all my afflictions.'(23)
Arrii
Hearing this, all the males and females kept mum.
None came forward to sow the gold.
Then, smilingly, Darap Kala articulated,
'Now be attentive and listen to what I have to say,'(24)
'You, as the Raja, have the power to annihilate (the guilty) men or women.
'(If you find us guilty), take a sword in your hands and kill us both.
'No one in this world can escape the discharge of semen.
'If I have committed (such) a mistake, then, please forgive us.'(25)

Dohira

'When the breeze blows hard during the spring season,
'No tree, small or large, can avoid movement.'(26)
Verbalising as such, she appeased the king.
And he, in turn gave the princess (Darap Kala) the son of the Shah.(27)

Arril

Through this deception the female deceived every body,
As well as, she had been enjoying for ten months,
She displayed an extraordinary Chritar,
Through which she retained her favourite lover and lived merrily.(28)

154th Parable of Auspicious Chritars
Conversation of the King and the Minister,
Completed with Benediction. (154)(3077)
To be continued.

Chritar One Hundred and Fifty Five
Tale of Praan Mati

Chaupaee

(Mughal Emperor) Shah Jehan had a wife, whose name was Praan Mati.

When she came across the son of Shah, the Cupid overpowered her.(l)

Arril

She sent her maid, called him and made intimate love with him to satisfy herself.

During copulation both said, 'We have learned eighty four positions to attain bliss.'(2)

Dohira

When many days had passed indulging like this,
She contemplated to kill him lest someone came to know.(3)

Chaupaee

Praan Mati ordered and with her maid took him for killing.
First she had sex with him and then said like this,(4)
'By making satisfying love with me you have won me over,
'I will never let you get hurt and with some deception let you out.(5)

Arril

'When the Sun is out halfway, I will tie your hands and throw you in the never.

'You push your hands and feet and shout, "Drowning, drowning."(6)

Thereafter, holding him threw him in the river and he manoeuvred his hands and feet briskly.

Seeing him submerging in water, people came running and saved him.(7)(1)

155th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (155)(3064)
To be continued.

Chritar One Hundred and Fifty six
Tale of Kandarapkala

Chaupaee

In the country of Madhar a headman used to live whose name was Roshan Singh.

Kandarapkala was his wife who enchanted the birds, deer, gods and reptiles.(1)

He had plenty of wealth and food-grains, and the master often used to get up at night to keep an eye.

If any beggar came, he would provide him to his fill.(2)

Arril

There came a beggar whose handsomeness would, even, downgrade the Cupid.

Brahma, the creator, had Himself bestow him with splendour and there was none other who could resemble him.(3)

Kandarapkala was entangled in his comely looks,

And was drowned in the river of his alienation.

She sent her maid and called him to her house,

And made love with him in assorted ways.(4)

When, leaving his seat of headman ship, he came home,

The woman hid him (the beggar) and told him (the husband),

'You are worthy of getting hit with shoes a hundred times.(5)

'During your reign I have not worn beautiful clothes,

'Neither you have given me any wealth, nor I have invited any Brahmin priests to give them alms.'(6)

Chaupaee

Then the fool (the headman) said, 'I have not hidden anything from you.

'Whomsoever you want to give alms, you may do so.(7)

Arril

'You may donate silver twice as much as copper.

'Four times as much silver, you may give in bounty.

'The dispensing offood-grains as alms is even greater bliss.

'As the Four Vedas, Six Shastras and Eighteen Puranas, all specify this.(8)

Dohira

'This room which is full of grains, you call and distribute among the

Brahmin priests.
Thus, had declared the Raja of the headmen.(9)
She invited the bards and priests,
And, along with her paramour, she cleverly distributed all the grains in the room.(10)

Chaupaee

The fool could not acquiesce the reality, how his wife had tricked him.
He though t that his wife had been benevolent, but in reality she had played a trick with him.(11)
When all the beggars had alms, they could not guess the truth.
When they left, the paramour went out as well.(l2)(1)

156th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (156)(3096)
To be continued.

Chritar One Hundred and Fifty seven
Tale of Nal Damwanti

Dohira

In the country of Bidharb, a Raja named Bhim Sen used to live.
Many chariots, horses and elephants, embedded with diamonds, always waited on him at his palace.(1)
Damwanti was his Rani and she was very pretty.
Even gods and devils fell flat under her charm.(2)

Arril

The Cupid desired to capture this woman.
God Indra and the Moon wanted to procure her.
After looking at her, Kartikay (son of Shiva) refused to get married,
Lest some one else might marry her away and she might not come back.(3) 'You have the eyes of a deer and your voice is like that of the cuckoo bird.
'You have taken away the lightening for your eyes, and your teeth are like the seeds of pomegranate.
Looking at your eyes, even the Sun-flower feels shy and dives its head in water.'(4)

Dohira

Such was the fame acquired by her in all the four directions of the world.
Shesh Nag, the serpent king, gods Indra and Lukesh, they all yearned to marry her.(5)
Learning about her fancy gait from the birds,
Even the swans from Lake Mansarowar flew and came there.(6)

Chaupaee

Damwanti saw the swans; she was fascinated looking at them.
With her friends she proceeded to the place and got hold of one swan.(7)

Swan Talk

'Listen, Rani I tell a story which will eliminate your doubts.
'In the country of Dakhshan a Raja used to live and his comely looks were appreciated all over the world.(8)

Dohira

'People called him miraculous and wealthy.
'You call him and marry him.(9)

Chaupaee

'We are the resident of Lake Mansarover and God has accorded us the life of swans.
'We observe characteristics of many countries, their Rajas and the populace.(10)

Arril

'We have seen many a wealthy and Ruder, the ascetic.
'Inder, we consider as the only Raja and Sun as the God of the earth.
'But in all the fourteen regions, we have come to you as the only pretty woman.
'Oh, you, the beautiful one, Raja Nal is very handsome and you must marry him.'(11)

Dohira

Listening to this she let the swan flyaway,
And gave him a letter for her father.(12)

Arril

'With the permission of my father, I announce to get married through swayyamber,'
She sent such invitations to many magnanimous Rajas,

‘Immediately on receiving this, come to this place,
‘And take me with you making me as your wife.’(13)
The swan flew immediately, and conveyed Damwanti’s message to the Raja.
Nal adored such a letter, ordered his army to get ready to proceed in the company of music and trumpets.(14)

Dohira

The Raja felt great pleasure when the messenger had given him the invitation.
He had felt bliss and comfort in his eyes.(15)
The message from the mouth of swan had soothed him.
He commenced his journey to the country of Bidharb.(16)

Arril

Both the gods and the devils arrived at the place.
Also came the Gandharabh, Jachh and Bhujang.
Lord Indra, the Moon and the Sun reached the avenue.
They all appeared, playing drums and musical instruments.(17)
They dressed themselves imitating Nal,
And, even, Hari instituted Nal as his messenger.
When the king of kings heard this,
He also, without any hesitation, appeared there.(18)
Damwanti was very much gratified to see him (Nal).
(She thought,) ‘Whatever Swan told me it is true.
‘The day I win him over as *my* husband,
‘I will be a sacrifice for him along with my friends.’(19)
She had contemplated as such and,
While sitting among all (the invitees), she spoke this way,
‘Listen, all and Sundry, I, the daughter of Bhim Sen, have vowed,
‘I will only accept Nal as my husband.’(20)
All the Rajas were dismayed and they left for their abodes.
Those who had come with passion, felt much afflicted,
That Nal was going to marry the daughter of Bhim Sen.
Various types of the musical instruments were played and the trumpets were blown.(21)
Disguising himself as (Nil’s younger) brother, Kalyug came himself.
When Nal had come home after marrying,
He (Kalyug) gambled with him.

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He captured all his kingdom and banished Nal to the jungle.(22)
After losing all his kingdom like this,
He was distress and, then, he came to Ayodhiya.
Due to the separation from her husband, Bhim Sen's daughter was in misery,
And on the same path, her husband had left, she followed.(23)
Without husband, Bhim Sen's daughter felt so much tormented,
That I (the Minister) could not relate her anxiety.
In the pangs-of separation, she felt miserable,
And she, walking and walking, reached at the City *of* Chanderi.(24)
To search for her, Bhim Sen ordered his men,
'Go, search for Damwanti and go out to find who has taken her away.'
They went after the person, for whose sake she had gone away,
During, so doing, they reached the Country of Ayodhiya.(25)
Looking around, they found a man reciting the name of Damwanti.
When they asked him about his welfare,
The tears rolled down his eyes.
The Brahmin searchers recognised that he was Raja Nal.(26)
They decided to come and tell the Raja (Bhim Sen) that they had found Nal. Hearing this, Damwanti contacted them.
Other people too came there.
Then Damwanti and Raja reached the place riding on a chariot.(27)

Dohira

Seeing Nal riding on the chariot, every body recognised him.
Damwanti once again married him through this Chritar.

Chaupaee

Raja came back and in the game of gambling defeated the enemy.
He won back his kingdom and attained the jubilation.

Dohira

The story, which I told you, is very brief.
I was afraid the details might enlarge the volume.(30)
In this Chritar, Damwanti once again found her husband.
The game of gambling is worst in the world and no Raja should indulge in it.(31)(1)

157th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (157)(3127)
To be continued.

Chritar One Hundred and Fifty-eight
Tale of Rani Taanbar Kala

Chaupaee

Chaurr Bharth was a hermit but was renowned in the world as a villain.
There was an ascetic Baalak Ram, as well, and they were always at daggers drawn.(1)
Once they quarrelled and beat each other with the sticks.
Somewhere ear-rings were dropped and some where the locks of hair were shed.(2)
The caps were lying everywhere and tresses were scattered.
The fists were blown as if they were beating the bells.(3)

Dohira

Everyone was shaking on hearing the strikes of sticks.
All were getting their faces torn and none was spared.(4)

Chaupaee

The neck-beady strings were being broken and the hair locks were ripped.
Some had their faces carved with injuries as if the Moon was appearing.(5) Some lost all their hair and fled the field.
Some were screeching their teeth in pain.(6)
With the beating of shoes none was left with any hair on the head.
No one was left with a beady-string round the neck and Baalak Ram picked up the shoes as well,(7)
And hit the hermit on his head and he hit another one on the face.
When the face was torn, the blood started to flow like water through gutter during rainy season.(8)
Then all the ascetics appeared holding shoes in their hands,
Chaurr Bharth, the villain ran and the disciples came holding buckets.(9)
They surrounded Baalak Ram and, with the shower of shoes, made him lose his temper.
He was crushed down on the ground like a minaret, which shattered

with the lightening.(10)

Dohira

The ascetics flew into the rage and none of them ran away,
And they showered upon the hermits, blow after blow with the sticks.(11)
The hermits were very angry and they, too,
With their fists and feet, hit the ascetics.(12)

Arril

They came to Taanbar Kala and said, 'We are being tormented by the hermits.'
When Rani heard this she called in all the devotees of Danran.(15)
The hermits believed in Dattran and the ascetics revered Rama Nand.
'Whatever your Gurus tell you, you must put that into your hearts, '(Rani told them),(16)
'You come and stay at my house,' and at midnight she told them,
'Adhere to what Rama Nand and Dattar have said and never quarrel in anger.'(18)

Dohira

Through this Chritar the woman showed her skill,
And both the sides, remembering their gurus, never indulged in fighting.(19)(1)

158th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(158)(3146)
To be continued.

Chritar One Hundred and Fifty-nine
Tale of Rani *Bir* Kala

Chaupaee

There lived a Raja called Raj Singh who's Rani was known in the world as Bir Kala.
Raja loved her intensely and this was known all over the country.(1)

Arril

He never invited the other Ranis and would not go to their chambers by mistake even.

She (the other Rani) was much up set, and she indulged in charms and incantations.(2)

Chaupaee

She conducted all sorts of spells but she did not succeed.
Then one of the maids said, 'Listen, Rani, listen to me carefully.(3)
'If I get Raja to sever his love with her, then what would you give me?
'I will make Raja not to see her even and come to you every evening.'(4)
After saying so she went away and reached the palace of the Raja.
She brought her mouth near the ears of the Raja's lady but did not say anything.(5)
Raja asked his woman, 'What has she spoken in your ears.' but she kept quiet.(6)
The husband thought the woman had hidden something and the woman thought Raja had kept secret.
Both started to quibble and their love was vanquished.(7)
He (Raja) augmented his love for the one who played the trick.
He loved her excessively and disregarded Bir Kala from his heart.(8)(1)

159th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (159)(3154)
To be continued.

Chritar One Hundred and Sixty
Tale of Maid Krishna Kala

Chaupaee

Balwant Singh Tirhat was so good Raja, as if Brahma, the creator, had manifested another Sun.
His charm would entrance every body, even the Jachh and Bhujangs.(1)
He had sixty Ranis, there was none other as pretty as they.
He loved all of them and would make love with them in turn.(2)
Rukman Kala was very sweet and, in youthfulness, she surpassed all the others. Whenever she was agonized by the passion, she would send the maid to call the Rajil.(3)

Dohira

She sent Krishna Kala, the maid, to request Raja (to come).
But she was (herself) tempted and felt an urge for love making (with the Raja).(4)

Chaupaee

(She said,) 'Listen, my Raja, I have fallen in love with your comeliness.
'I am getting mad and have lost all my senses.(5)

Dohira

'Along with the loss of perception, my whole body has started to ache.
'Please make love with me supporting all my limbs.'(6)

Chaupaee

When Raja heard this, he felt an urge for making love.
He, then, made love by clinging, bonding and adopting various postures.(7)
By clasping and grasping he enjoyed the sex and she got stuck with him.
He did not want to leave her, not even for a moment and embraced her constantly.(8)

Dohira

He adopted many varied postures and kissed again and again.
Embracing and squeezing made love so many times that it could not be enumerated.(9)

Savaiyya

To enhance the control, Raja chewed cannabis and swallowed opium.
After drinking wine, he enjoyed the beauties of love.
Indulged in various postures, he embraced and kissed invariably.
And this way, twisting and turning her, he kept on making love till the morning.(10)

Arril

Spending night with her, Raja felt ecstatic, as the woman had been embracing him again and again.
They had sex using various stances and up to the daybreak Raja had enjoyed love making.(11)

Chaupaee

When night had passed and it was early morning, the Raja bid the maid goodbye.
In madness of love, she overlooked many aspects and put the Raja's

apron over her.(12)

Dohira

After ravishing, when Krishna Kala came back,
Rukman Kala called her near her and asked,(13)
Conversation
'Why are you breathing so hard?'
'I had come here running.'
'Why are your hair so loose?'
'Because I had fallen on his feet for sake of your love.'
'Where has gone the pickiness from your lips?'
'I have been talking in your praises constantly.'
'Whose apron you are covering your head with?'
'For your sake, I have brought it as a souvenir.'(14)

Dohira

Listening to the talk the Rani became calm and could not acquiesce her trick.
Through this, the maid bluffed the superior woman.(15)(1)

160th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (160)(3169)
To be continued.

Chritar One Hundred and Sixty-one
Tale of Sanmas Dhola

Dohira

In the country of Narwar, there used to live a great Raja whose name was Bir Sen.
The Rajas of many other countries lived under his suzerainty.(l)

Chaupaee

Swarna Mati was his superior wife; she was as if taken out after churning the sea.
She was very pretty and there was none other as lovely as she.(2)
From the astrologers, news of the Sun-eclipse came and the Raja left for the holy place of Kurukashetara.

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He took all his Ranis with him and distributed a lot (of wealth) in benevolence.(3)

Dohira

Although Swarna Mati was pregnant, he took her with him.
He opened the door of his treasure and gave out large sums in charity.(4) Sooraj Sen, the Raja of Nav Koti Marwar,
Also came there along with his all the Ranis.(5)

Chaupaee

Sunder Kala was his superior Rani who was very appealing in all respects.
Her praise could not be narrated like that of the flower of jasmine.(6)
Both the Rajas were very happy and met each other with embraces.
Both the Ranis met too and opened up their hearts to each other.(7)

Arril

They both narrated the stories of their respective counties and inquired each other's welfare.
When they disclosed their pregnancies, they had a good laugh.(8)
They vowed to come back and meet there again if both of them were bestowed with the sons.
If the God blessed, one with a son and the other with a daughter, they would get them married.(9)

Dohira

After making such promises both the ladies left for their abodes.
One had a son and the other a girl.(10)

Chaupaee

The girl was given the name of Sanmas and the boy was named Dhola.
Both were joined nuptially, and great many merrymaking were performed.(11)

Dohira

After holy dips at Kurukashetara they headed towards their countries,
And got busy in their respective lands.(12)
Many years passed by and both, the boy and the girl, entered their youth.
When Dhola joined the reigning of the state, he learn t about the marriage, which had taken place in the West (Kurukashetara).(13)
The juvenile age was over and he felt the urge of passion for her in his body.(14)

Savaiyya

One day, after hunting a deer he thought in his mind,
'My age is passing in pampering in pleasantries and I have never thought over the betterment and evils of the world.
'The marriage which I went through in the childhood, I have not cared to explore.'
Realising this he did not turn back for home and went on a search.(15)
He girded up his loins and raised an army of soldiers.
He adorned his body with ornaments and felt blissful.
His face beamed with ecstasy and seeing him thus even the animals were fascinated.(16)

Chaupaee

Raja Soor Sen got the news that the son of Bir Sen was coming.
He sent an advance party to welcome him and they brought him home.(17) Then Rani Sanmas heard that Dhola had come to her place.
She was overwhelmed with happiness and shedding her laziness became very alert.(18)
She met her dear one and felt jubilation.
She hugged him again and again and dared not push away the youthful one.(19)

Dohira

The lover was slim and so was she, and both felt passions rising.
Putting him on the bed, she ravished him.(20)

Chaupaee

He did not love fiercely and thought in his mind.,
'In my vigorous action, I might break her waist.'(21)

Dohira

Dola of Narwar Kote enchanted the whole town,
And all the ladies recognised Dhola with affection.(23)
She told him, 'Without hesitation you revel with me.
'The way silk thread does not give way, the love won't harm me.'(24)
Arrii
Acquiescing to this he made brisk love with her.
Using eighty-four positions, he rejoiced with Sanmas.
Wrapping her around, he kissed her many a time.

Grasping and clinging they eliminated their tribulations.(25)
The clever woman enjoyed sex clutching and clinging.
Jovially, she was consistently talking.
'Your posture, I cannot abandon,'
Saying this he would again clutch her.(26)
With the lady, he pampered in adopting different positions.
Holding her tight he gave her enough elation.
Holding unyieldingly they made love,
And they talked about all the modes of the Koka Doctrine.(27)

Chaupaee

Then he got ready to take her in Muklawa and started his journey towards Narwar Garh.
The messenger ran to her co-wife and conveyed her all the secret.(28)

Dohira

The first married woman (the first wife) learnt all about this.
She flew into a rage when she heard about Sanmas.(29)
Swarna Mati, the first married woman, was angry and,
She approached Bir Sen, his father and said,(30)
'Listen, you, the king of this land,
'Planning to snatch away your country, Dhola has run away.'(31)

Chaupaee

'If you don't finish him, he will kill you.
'Oh, my Raja, either you kill him now or banish him from your country.(32)

Chaupaee

When Raja heard this, he believed it be true, (thinking),
'Had he (the son) decided to go to get his wife, he would have not done so without telling me.'(33)

Dohira

He hung his slippers down and called a messenger,
And asked him to proceed to the jungle and to convey him (the son) not to come to meet him (the raja).(35)
He (Prince) heard the wish of the Raja from the messengers that he was banished form the land.
Dholan was very upset to hear this and pronounced,
'I bow to you, if! am still alive, I will come and see, you my (city of)

Narwar Kot.(37)
The pretty lady, then, accompanied him with tears in her eyes and sinking heart.(38)

Arril

Hearing the verdict, he had abandoned Narwar Kot.
He kept on roaming in the jungles for twelve years.
He remained there with his lady, living on fruits and hunting the deer.(39)
On the thirteenth year Bir Sen abandoned his body and headed towards the heavens,
Then Dholan came back and took over the reign of his kingdom,
And, along with Rani Sanmas, passed many happy days.(40)(1)

161st Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (161)(3209)
To be continued.

Chritar One Hundred and Sixty-two
Tale of Tund Kala

Dohira

In the country of Tapeesa, there lived eight female thieves.
It is beyond imagination, how they committed burglaries day and night.(1)
Chitar Mati and Kumari were their ringleaders.
They kept on sitting on high ways and killed many thousand of people.(2)
They meditated on gods, Narain, Damodar, Bhaan and Badri Nath'
Listening to them, people used to get impressed with their piety.(3)
(As they used decoded language, e.g.) "Narain," a man has come.
"Damodar," he has money with him,
"Brindaban" take him to the jungle and kill him.'(4)

Chaupaee

When the companions listened such talk, they would take the man into the forest.
They would hang him to kill and take all his money away.(5)
Incidentally a woman walked in and they put noose round her neck.
Then what the woman said, now, I (the Minister) will tell you.(6)
'Why do you want to kill me? I can offer you a lot of wealth.

'I can give you in writing now and you can go to my house and take away all the treasure.(7)
'If you hang me now and kill me,
'Then the wealth I have, you will not get.
'Why don't you get letter from me and send somebody,
'And collect all riches from my house.'(8)

Dohira

The women (the thieves) contemplated, 'The money she has now we are going to get.
'But the wealth at her home could not be obtained.(9)
'We should get all that by getting a letter,
'We will go to her house and collect everything.'(10)

Arril

Immediately they arranged a paper and got a message written.
In rage, the woman wrote, 'They have put noose around my neck.
'Seeing me alone they are planning to hang me.
'After stealing my clothes and money, they have forced me to write this.'(11)

Chaupaee

Without hanging they let her loose and, themselves, walked towards the town.
When the letter came in the hands of Quazi, the Justice Priest, he caught them and killed them in Chandni Chowk.(12)

Dohira

Tund Kala, through such an Chritar in the jungle,
Saved her own life and got the culprits annihilated.(l3)(1)

162nd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(162)(3222)
To be continued.

Chritar One Hundred and Sixty-three
Tale of Vijay Kumari

Dohira

In the fort of Gwalior, a Raja used to live.

People all over the world admired him.(1)

Chaupaee

Vijay Kumari was his wife; she was the embodiment of the Brahma's personal creation.
She was counted among the high echelon of stunners and, even, the Moon felt shy in her presence.(2)

Dohira

One day Raja Bhadar Sen went out all alone for hunting.
His enemies took advantage and killed him.(3)

Chaupaee

The Rani heard the news that the Raja had been killed.
Then, what Chritar the Rani thought, I (the Minister) am going to narrate to you.(4)
'My son, which was bestowed to me by Brahma, is just a baby, and my husband has left for heavenly abode.
'Now I will have to playa trick and through some Chritar I will have to kill the enemy.'(5)
She wrote a letter and sent to them (the enemy),
'The Raja received the punishment for his deeds.
'Now you marry Sooraj Kala and take her to your home.
This will be an act of benevolence to us.'(6)
On reading the letter, the fool became happy and in a marriage procession came there.
They reached the city of Bhadarpur Singh to take Sooraj Kala to their home.(8)
'It is the tradition of our household, which could not disregard.
'One by one you the warriors came in, and at the end entered the Raja. '(9) Then they came in, one by one, and the Rani hanged them.
When one had been thrown away and the other was killed.(10)
All the fighters were annihilated and they were dumped in the dungeons.
At the end Raja came, and the Rani executed him too.(11)

Dohira

Primarily, she annihilated all the army,
Then the leader and none was left behind.(12)
After slaughtering all her enemies, enthroned her own son,

And with the beats of the drums and, by immolating herself, she became sati.(13)(1)

163rd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (J63)(3235)
To be continued.

Chritar One Hundred and Sixty-four
Tale of Udhaypuri Begum

Chaupaee

There was a woman in the city of Udhaypur, who was much liked by the Emperor.
He always complied with her wishes and never longed for another woman.(1)
One day Begum, the Rani, came into the garden along with her friends.
She saw a handsome man and she was totally taken in.(2)

Dohira

There was one maid called Joban Mati, she called her near,
And the Begum of Udhaypur confided in her,

Savaiyya

'I will least care about Shah Jahan and squander his wealth.
'I will tear off my clothes and, after applying Chandan, become a nun.
'There is one sympathiser of mine and you are the only one with whom I can relate.
'If I were endowed with wings, I would fly and go to my lover.(4)
'What use is that love, if the lover does not rescue.
'A friend should discern the afflictions of a friend and, through his insight, eliminate the adversity of the friend.
'I will become the maid of maids of the person who facilitates me to meet my beloved.(5)
'My dear friend do something to eliminate my urge for love.
'I will endow you the house full of dresses, in thousands.
'Looking at my condition, I realise, you will take pity,
'And through some means get me to my sweetheart.'(6)
When Joban Kumari heard such words from Udhaypur Begum, she

thought in her mind and planned.
She made her to sit in a vessel and took it out saying it was food for the Lord God.
Without lapse of time she brought her out and enabled her to meet her lover.(7)
After achieving her lover, she fell on the feet of the maid in gratitude.
All her (maid's) miseries of life (poverty) were eradicated.(9)
In the Moonlit night, young man and young woman,
Cuddling and embracing they made love, none of them accepted rout.(10)

Arril

They spoke the language of Koka (Shastra), while enjoying in the pastures of the jungle.
They adopted eighty four positions and delved in sex in various ways.(11)

Dohira

They cuddled each other adopting eighty-four positions.
When one clever person meets another clever person, one does not let the other go.(12)

Chaupaee

When his wife came to know that the Rani of Udhaypur had allured her husband,
And she had been indulging in sex activites with him, she could not bear. (13)
'I will immediately go to Shah Jehan to complain and instantly get her degraded.'
Thinking as such she reached there where Shah Jehan was seated in his palace.
Udhaypur Rani was seated there too and, then, the woman started to lament very loudly.
Shah Jehan asked what was that noise and who was shouting.(15)

Dohira

Udhaypur Rani said after careful thinking,
'She wants to immolate (sati) herself with her dead husband but people won't let her do.'(16)

Chaupaee

Then the Emperor said, 'Don't check her and let her do it.'

Her accomplices went and took her to the cemetery (to immolate).(17)

Dohira

She enjoyed his company and brought him there too.
With such an Chritar, she made her to commit sati in the cemetery.(l8)(1)

164th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (164)(3253)
To be continued.

Chritar One Hundred and Sixty-five
Tale of Bhistkala

Dohira

There was one temple of Hinglaj,
Where people from far and wide used to come.(1)

Chaupaee

Bachiter Singh was the Raja of that place, who had abundance of wealth. There was a woman in the name of Bhan Kala, who was as prominent as his wife (Rani).(2)

There was one, Dijabar Singh Brahmin priest whose wife's name was Bhistkala. She had seven handsome sons; they all were very intelligent.

Dohira

There used to be a temple of Bhawani,
Where people regularly came to pay their homage from far of places.(4)

Dohira

It was situated at a high altitude and had flags fluttering.
Its charm was so radiating that even the Moon felt shy.
The Rajas from far off lands used to come,
And, revering it as the goddess Bhawani, they paid their obeisance.(5)

Dohira

Whatever one willed would be fulfilled,
And the whole world had realised this.(6)

Chaupaee

One day, when the Sun and the Moon had risen, it happened.

The celestial word came and the priest heard it himself.(7)
'In the morning the Raja will expire and, even, thousands of efforts will not save him.
'The one who brings one's seven sons and comes here and kills them, the that one could save the Raja.'(8)
Brahmin priest came home and told his wife.
She took all her seven sons and sacrificed them.(9)
When the father sawall the seven sons dead, he took a sword and cut his own throat.
When he was killing himself, the wife stood there watching.(l0)
She took the sword, as well, and did not care about her life.
Thinking that Raja must be saved, she killed herself too.(11)
She killed her seven sons, saw husband sacrificing himself and then terminated her own life.
When Raja learnt about this act, he came and picked up same sword in his hands.(12)
'Seven sons, she sacrificed for my sake, saw her husband being killed by himself,
'And then for my sake finished herself, cursed with my reign.'
He took the same sword and deliberated to kill himself.
Then the goddess Bhawani became benevolent and said,(14)

Arril

'You take them and don't take your life.
'You go and live long to reign.'
Then goddess Durga made them all to come alive'
And accepted the Raja's sacrificial will.(15)

Chaupaee

The woman had proceeded thus, sacrificed her husband's life,
Killed herself to save the life of the Raja.(16)

Dohira

Perceiving the sacrificial desire of all, the goddess was pleased,
And, along with the seven sons, she made all of them alive again.(17)
Through such an Chritar, the woman did what no one else could do.
In all the heavens they earned accolades.(18)

Chaupaee

The dead seven son were made to come alive again, and, then, regained

life for herself and her husband,
Raja attained the long life, such an Chritar was unique.(l9)(1)

165th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (165)(3272)
To be continued.

Chritar One Hundred and Sixty-six
Tale of Rani Joban Kala

Dohira

Sukrit Singh was a very valiant Raja.
Joban Kala was the Rani who had most beautiful eyes.(1)

Chaupaee

She had given birth to a son but her co-wife threw him in the sea,
Saying that a wolf had taken him away, and news reached the Raja.(2)
The Rani was much afflicted, and she hurt her head by hitting the ground.
The Raja came to her chambers and tried to console her.(3)
'No one understands the doings of God, and He does not distinguish between high and low.
'The one He wants to, He saves and does not discriminate between Raja and the subject.(4)

Dohira

'The one who is born, will not live forever.
'Indra is the Lord of all, the high and low and the rulers and the subject.(5)

Chaupaee

'Now you, the pretty lady, you forsake the sorrows, and put your mind to Lord Krishna.
'Don't lament about that son and prey to God for another handsome one.(6)

Dohira

'You will be bestowed with many sons,
'And, therefore, you the pretty one, do not get sore.'(7)

Chaupaee

When the Raja made her to understand thus, then the Rani shed the sadness.

And in the hope of getting another son, twenty-four years passed by.(8)

Arril

She came across an attractive man,
And she lost all the senses of domestic honour.
She sent a maid and asked him to come,
'I will make love with you to achieve the bliss.'(9)

Chaupaee

The Rani, then, contemplated and asked him to say this about himself.
'When I was just a baby, a yogi, the ascetic, took me away regarding me as a comely boy.(10)

Dohira

'The yogi had come disguised as wolf and took me away,
And I don't know who am I, which country do I come from and who my parents were.'(11)
That was what she had told her paramour to claim and, herself, she went to the Raja and said,
'The boy which I had lost, I have found him today.'(12)
The Raja was much pleased to learn this and invited his son near him.
Then the woman said, 'Oh, my son, listen to our talk,(13)
'Tell us all your story and eliminate all our agonies.'
He narrated the story to the Raja and, claiming to be a royal prince, won over the reigning.(14)
'Listen, Rani, I narrate it to you, I was just a baby and I, therefore, don't remember,
'But what the yogi told me I repeat it to you.(15)
'The yogi told, "There was one big town called Soorat,
"One day I went there disguised as a wolf and found the son of the RaJa.(l6)
"I was in the shape of a wolf, people chased me,
"I put you in begging apron and headed towards anther country."(17)
'One of his disciples brought food and made him happy,
'From him he took me awayc;onsidering the son of a Raja.'(18)

Dohira

Listening to all this the Rani started to pour down tears,
And to pacify her, the Raja took the lover in his arms and hugged him.(19)

Chaupaee

'The boy is our son, and by-sheer luck we have found him.

'He has come back to his country and we have located the lost one.'(20)
He hugged and embraced him repeatedly and she started to kiss him in the presence of the Raja.
Then she set up a decorated bed at her house and, to pass the night, she brought him there.(21)
She kept him all the eight watches of each day, and during the daytime she would call him as her son.
But at night she would make love with him and the foolish Raja could not acquiesce the secret.(22((1)

166th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(167)(3294)
To be continued.

Chritar One Hundred and Sixty-seven
Tale of Rani Shaahparee

Dohira

In the city of Baans Bareily, there lived a very brave person named Dhan Rai.
Shaahparee was his wife who was very affectionate to every one.(1)

Chaupaee

Once she came to the palace of Raja; she had adorned unique dresses and ornaments.
Raja fell for her and disregarded his own Rani.(2)

Dohira

Raja had a brother who surpassed him in comeliness.
Shaahparee overlooked the fear of the Raja and was pierced by his (the mother's) love.(3)

Chaupaee

She would call him every day and indulge in sex play.
She ignored the Raja and she considered him (the brother) as her monarch.(4)
(She told her friend,) 'You arrange twenty kilos of poison and put that in the food.

'Raja and his accomplices will come to eat and they all will die within a few moments.(6)

Dohira

'This way, after killing them, you take over the kingdom.
'Then rule over the country and enjoy life in my penchant.'(7)
Her paramour acted the same way and invited Raja along with his army.
They put poison in all the food and served them to eat.(8)
Raja along with the army ate the meal and within a few minutes they all died.
Those who escaped death by poison, they were caught and murdered, and none was left alive.(9)
After finishing them they took over the kingdom.
Those who rebelled, they were either annihilated or they came and sought forgiveness.(10)

Dohira

She played such a trick that she killed her benefactor.
She murdered all the adversaries and gave the reigning to her lover.(11)

Dohira

Through such deceit, the woman had finished her supporter,
And, played such a game that she attained the kingdom for her lover.(12)(1)

167th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(167)(3306)
To be continued.

Chritar One Hundred and Sixty-eight
Tale of Rani Jot Mati

Dohira

In the west there lived a Raja whose name was Mandan Singh.
The Rajas *of* all the other countries honoured him, all the time.(1)
That Raja had a woman whose name was Jot Mati.
She was so pretty that none could compete with her in all the three domains.(2)

Chaupaee

Once a prostitute came to the Raja. She was so pretty, as if Brahma

had created her Himself.
Raja fell for her and disregarded his own Rani.(3)

Dohira

The Rani felt very bad and was irritated,
When she learned that the Raja had grown fond of the prostitute.(4)
The news spread in all the countries that Raja was keeping the prostitutes.
The women came from aU the places to grace the spot where they were to display themselves (their musical feats).(5)

Dohira

Rani was very annoyed but could not express, and thought,
'If Raja goes after her, then who will look after me now.(6)

Chaupaee

'I must act in such a way that all the prostitutes are killed.
'Superficially, I should show my affection to the Raja, and cleverly finish this big aberration.
She displayed enough affection to all the prostitutes and gave them lot of wealth saying,
'Those who are loved by my Raja, I adore them as much as my own life,'(8) Listening to this, the Raja was flattered but did not discern the secret (and said),
'Whom so ever I love, my Rani looks after her too.'(9)

Dohira

Then he invited all her Ranis along with the prostitutes,
And listened from them many happy songs.(10)

Chaupaee

Raja performed such action every day and no one ever doubted the intention of the Rani.
He was laundering his wealth and, internally, Jot Mati was getting aggrieved.(11)
Rani, one day said to Raja, 'Please listen to me,
'You and me, we go in the river in one boat and give the second boat to the prostitutes.(12)
'We both will sit there and perceive the bliss while the prostitutes keep on singing.
'The one, you think is more charming, you take her and make love with her.'(13)

Raja was much pleased to hear this and took prostitutes along with his woman.
Where there was great river, one like Sindh, created by Brahma,
The Rani took a steady boat and gave a dilapidated one to the prostitutes.
She made the Raja to sit with her and that imbecile had no idea of the secret.(15)
Rani gave a lot of money to the oarsmen and took them in her confidence. 'Where the water is very turbulent, you drown all the prostitutes.'(I7)
When the boat was in the middle of the river, the oarsmen let it loose.
All the prostitutes started to drown but the servants ran away.
They were all submerged in water and there was no way to escape.
The Rani shouted showing anguish, 'In their bereavement my Raja will kill himself.'(I8)
She begged the Raja to save them in any way but told her maids to push them to drown.
Some were rejoicing and some were drowning.(19)
The flutes, drums and mandolins were floating and floating were the pimps whose lineage is never known.
The maids were pretending to shout for help but the prostitutes were losing their consciousness.(20)
The prostitutes died as their stomachs were filled with water.
Not a single prostitute was saved and they received the deserving punishment.(21)
Anyone, who attempted to save her own life, was pulled down through her legs.
Raja kept on lamenting but who could come to fetch them out.(22)
Whosoever went to save the prostitutes, he was drowned as well.
In this melee all the musicians were finished too.(23)

Dohira

Their clothes drenched in water, became unbearably heavy,
And as no one could help them to come out, all the prostitutes died.(25)

Chaupaee

Then the Rani went to the Raja and tried to console,
'My Lord, you should not be so sad. You should revel with your own Ranis.(26)
'I will arrange more prostitutes with whom you could have sex play.

'Prey God you have been saved, there is no dearth of pretty ladies.'(27)

Dohira

The imprudent Raja kept quiet and could not understand the deceit.
And the Rani made sixty-seven performers to drown.(28)(1)

168th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (168)(3334)
To be continued.

Chritar One Hundred and Sixty-nine
Tale of Milkmaid Shaahparee

Chaupaee

In the city of Brij, a milkmaid used to live who was known as Shaahparee.
Her appendage was very splendid and, even, the Moon felt shy of her. (1)
There used to live a cowherd named Rangi Ram with whom the woman had fallen in love.
When her husband was in slumber, she would make love with him.(2)
One day her husband was sleeping at home, tired after making love.
Rangi Ram walked in there but, seeing no chance, turned his back.(3)
But the woman was awake and winking her eye she invited him in.
She pulled a basket of reeds and put it next to her bed.(4)
She kept her body touching her husband, but placed her buttocks on the basket.
She enjoyed the sex but the foolish (husband) did not realise.(5)

Arril

Cuddling and embracing she indulged in sex play,
And after enjoying great moments, she let her paramour go.
But the idiotic kept sleeping and did not discover.
That is how by putting her genitalia on the basket earned the action.(6)

Dohira

Her upper part (of the body) remained stuck with her husband but with the lover pampered in sex play.
She put the basket away and said goodbye to the friend.(7)(1)

169th Parable of Auspicious Chritars

Conversation of the Raja and the Minister,
Completed With Benediction.(l69)(3341)
To be continued.

Chritar One Hundred and Seventy
Tale of Rani Bir Kala

Dohira

The city of Palwal had a Raja whose name was Sarab Singh.
The rulers of all the countries in the world honoured him.(l)

Chaupaee

Bir Kala was his senior Rani; she was so pretty, as if she had come out after churning the seven seas.
She was very youthful and both the gods and devils fell for her.(2)
When she came across a man called Bilokat Singh, Rani felt being captured by the Cupid.
Through her maid she called him in and made love with him.(3)
Like this the paramour commenced coming in every day and rejoiced sex-play with the Rani.
Once a maid came in and the paramour was charmed.(4)
Ashe was coming back to making-love (with the Ranis), he was lured by the sight of the maid.
He disregarded the Rani from his heart and took her into his bed.(5)
The Rani, getting impatient to make love and came out to look for him on his way,
'Where has gone my lover, who could have detained him?(6)
'Has he forgotten me or has he lost his way?
'Has some body dreaded him or his road is blocked?(7)
'Has he been here already, came and went away?
'My benefactor-lover will definitely come,' and she kept on waiting for long time.(8)
Drenched in worries like this she started walking towards the maid's place and saw her friend and maid revelling in sex.
She flew 'into the rage, and went to the Raja and said.(9)

Dohira

'You are sitting idly by here but a catastrophe is occurring there.

'Come, pick up your sword, and see for yourself.'(10)
Then Raja saw maid rejoicing in making love.
Without pondering over, he killed both of them.(11)
Through this trick, Rani duped the Raja,
And sent the maid and the paramour to the domain of death.(l2)(1)

170th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (170)(3353)
To be continued.

Chritar One Hundred and Seventy-one
Tale of Sahib Devi

Dohira

In the city of Rangar Nagar, Kanchan Singh used to live.
The urge for sex often tormented his wife, Sahib Dei.(1)
He suspected that his wife had a paramour and one day he told her,
'Leaving my country I am going abroad to earn lot of wealth there.'(2)
Announcing as such, he went out, but, hiding in the corner, he remained there.
Sahib, then called her friend and made love with him.(3)
When she noticed her husband hiding, she played this trick. Cuddling and embracing as she changed positions, she shouted,
And made the audible announcements,
'If my husband were at home you could not reach my shadow even.
'If he were here he would have cut your head off.'(5)

Dohira

After enjoying thoroughly, she sent away the paramour.
Herself she started to beat her chest and expressed grief.(6)

Chaupaee

'This sinner has ravaged my righteousness, while my husband is not at home.
'Either I will jump down the house or kill myself with a dagger.

Dohira

'Either I will burn myself or I will go and tell my husband,

'That he had forcibly made love with me and ruined my virtuosity.'(5)

Dohira

Declaring thus she picked up a sword,
And, candidly showing her husband, she tried to thrust into her stomach.(9)

Chaupaee

But husband came out instantly and snatched the sword from her hand.
'Kill me first and then kill yourself,' (he said),(10)
'Your chastity is not ruined as he has done it forcibly.
'Rawana has abducted Sita, just because of that Rama did not abandon her.(11)

Dohira

'Listen, dear lady, 1 had no qualms in my heart,
'Because, he has run away, there seems no fault of yours.'(12)(1)

171 st Parable *of Auspicious Chritars*
Conversation of the Raja and the Minister,
Completed With Benediction. (171)(3365)
To be continued.

Chritar One Hundred and Seventy-two
Tale of Geet Kala

Chaupaee

There was one bard known as Aindee Rai, and Geet Kala was his wife. Once Geet Kala came across Beram Dev, a soldier, and immediately she dismissed bard from her heart.(1)
Her lover said, 'Bind your husband under the bed and then have sex with me, only then I will think that you really love me', (2)

Chaupaee

One day Aindee Rai came and the distressed wife told him,
'My dear husband, you are suffering from dangerous disease,
'Which is making my heart so miserable.(3)

Dohira

'I have invited a mendicant in the house,
'You must contact him to get yourselfremedied.'(4)

Chaupaee

Aindee Rai called Beram Dev and said,
'It is a minor ailment, what should I do so that this disease is eradicated.
' The mendicant said, 'This is a big infirmity,
'No medicine will work but there is one remedy.'(6)
'You drink enough alcohol and the rest of that give it to your wife.
'You should remain tied under the bed and do not say a word from your mouth.(7)
'Call a very strong man and tell him to get on this bed.
'Like a wrestler he should fight with your wife, only then your ailment can dissipate.'(8)
The fool did not discern and turned his healthy body into a sick one.
He brough t and drank wine himself and let the lover had his wife.(9)
The woman served the wine to her lover and, turning the bed over, tied her husband.
He shut his eyes and the woman and the lover got up the bed.(10) .
The bard started to recite the poems and did not acquiesce the reality,
'When that incantation was being practised, the mendicant thought the gods have come to his place.'(11)
The woman conducted love-making with the friend and attained unpredictable bliss.
They sex-played by jumping but the foolish bard did not understand.(12)

Dohira

Getting off the bed, they untied him, and he opened his eyes too.
He thought he had been fully cured.(13)
Tying bard under the bed, drinking wine through his hands,
She had enjoyed love-making with the friend, and no one could understand the trick.(14)(1)

172nd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (172)(3379)
To be continued.

Chritar One Hundred and Seventy-three
Tale of Sangeeta Kala

Dohira

Narinjan Rai Chopra had a very pretty wife.
All the people admired her beauty.(1)
In the city of Behlol, one very handsome person used to live.
He was very sturdy (Pathan) and people named him as Behlol Khan.(2)
As soon as Behlol came across Sangeeta Kala,
He disregarded all the Pathan women from his heart.(3)
There was one girl called Banij Kala, who was very coquettish.
He gave her money and sent her to her (Sangeeta Kala)(4)

Chaupaee

Banij Kala walked up to the place where Sangeeta Kala used to reside. She praised the Pathan and listening to her she (Sangeeta Kala) was en tangled.(5)
The woman thought over and told her husband,
'I have prepared a garden, you accompany me to that place.(6)
'I have never been to any other place, nor I have stepped to any unknown site.
'I have not, even, faced the gods, the Sun and the Moon, as, without my lover, I do not fancy any one.'(7)
The husband told her to go with her (Banij),
'She will take you around the garden.'
In the evening, when it was quite dark, she went to the house of Khan.(8) Narinjan followed her to the garden and did not find his wife there.
He searched around, but when ha could not see her there, he went towards the mansion of Khan.(9)

Dohira

When the woman came out of the house of Khan after enjoying sex,
She came across her husband and she hung her face down.(10)

Chaupaee

When Narinjan gave her askance looks, she started to talk ill of Banij Kala.
'She had left me alone and I lost my way and by mistake went into (this) house.(1I)

‘Pathan caught hold me and forcibly tried to make love with me.
‘Can you kill him or take him to the Quazi, the Muslim justice?’
(Narinjan) ‘There is no fault of your as you had lost the way.
‘The Path an had caught you and had sex with you.(13)
‘It is good that you are heading towards your home and they have not converted you into a Turkani, the Muslim woman.’
‘One who goes to the house of the barbarians, one does not relinquish one’s own religion.’(14)
‘My dear husband, please never get doubt into your mind, and listen to the whole story.
‘After learning about whole sitUation, you will appreciate my efforts.(15)
‘When I had lost my way, people started to give me bad looks.
“Whose wife are you? Either you become our woman or we kill you.”(17)

Arril

‘Then I played this trick with them, and scratching my genitalia with my nails,
I dripped some blood out.
‘First Pathan came to make love but I expressed like this,(18)
“I am passing through bloody period of menstruation and I must go home, “Behlol Khan I cannot make love with you.
“You send some men with me to take me to my house and third-day you can come and take me.”(19)
‘Listening to such words, Khan then let me go,
‘I did not make any love with him.
‘Then, coming out from there, I came across you.
‘Now only you can save me.’(20)

Dohira

Acquiescing to such talk, the fool felt satisfied,
And did not realise the reality that she had come back after making love.(21)(1)

173rd Parable of Auspicious Charitars
Conversation of the Raja and the Minister,
Completed With Benediction.(173)(3400)
To be continued.

Chritar One Hundred and Seventy-four
Tale of Surta Devi

Chaupaee

In the city of Mokal Garh, there lived the great king,
Mokal, who was admired by his both, the paternal and the maternal, lineages.
Surta Devi was his daughter; she was extremely pretty.(1)
She arranged swayyamber to select her husband; she invited numerous princes and announced,
'Any prince who comes riding a wooden horse, will be considered.(2)

Arril .

'Yes, holding a rafter with one hundred knots, he should mount the wooden horse and start on the journey.
'The one who crosses both, small and long, lines,
'Only such a person will be eligible.'(3)
The news reached the country where Raja Pairon used to rule,
Whose whole Court was dumb-founded hearing this dispatch.
Then they told the woman like this,
'The king will smash all your whims.'(4)
The king got a long root of the plant with knots.
He dug out a canal and arranged a horse-shaped boat.
And this way he won the daughter of the king.(5)(1)

174th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(174)(3405)
To be continued.

Chritar One Hundred and Seventy-five
Tale of Chapal Kala

Dohira

Gajan Dev was a great king of Ghazni,
Seeing him, the Sun-flower, the pair of birds and the deer felt ashamed.(1) There was one fort, which was not approachable easily.
The sparrow, and not even the rays of Moon, could get in there.(2)

Chaupaee

Chapal Kala was the daughter of the Raja and she was as charming as the Sun and the Moon.
She was at the prime of her youth; the deer, reptiles and gods were fascinated by her looks.(3)

Dohira

Once, one Joban Khan laid the siege of the place,
But could not succeed in spite of his hard efforts.(4)

Chaupaee

Joban Khan then collected some brave people and sat down to discuss with them.
'What step we should take to break in the fort?'(5)
Taking with him a large army Balwand Khan raided the fort.
Reaching near the place, his men shouted, 'Kill them, kill them.'
Many fires were shot at the fort and many soldiers lost their bodies and many lost their consciousness.(7)
Many horses were killed and some Raja's lost their lives.

Chaupaee

When Balwand Singh entered the battlefield, many were annihilated.
The ones who had run away came back.(14)

Dohira

Balwand died and all the braves were stunned.
They became cold without being in the season of winter.(15)

Arril

When Chapal Kala saw Joban Khan, she lost her senses,
And fell down and became unconscious as knocked by Cupid.
She wrote a very appealing note and transmitted it through the tip of the arrow which was shot keeping the bow very steady,(16)
'Listen, my Prince, now you must accept" me,
'As you are the Prince of Raj Garh now.
'First you must be prepared to receive me,
'And then, through the same arrow send me your letter of consent.'(17)
The prince agreed to marry her,
And dispatched the note the same way.
In the morning, the arrow was found in the fort,

And the lady took it and embraced it.(l8)

Dohira

The arrow had brought the benefactor's letter,
Which caused her satisfaction, and tears of happiness rolled down.(19)
As the prince and Chapal Kala had agreed to seek bliss through wedding,
A letter was delivered in the same way.(20)
The lady wrote in that, 'Dear Prince, listen to me.
'You stop the supply of water to the fort, and then apprehend it.(21)

Arril

'Surround the fort from all the four sides,
'So that no one can escape,
'The one who tries to flee, kill him,
'Or imprison him and thus capture the fort.'
From all the sides, the fort was put under siege,
And anyone, who tried to flee, was killed.
Their food supply was diminished, then, full control over the fort was taken.(23)
Killing Raja Gajan, the fort was taken,
And also the princess was won over to seek bliss.
Then, variably, they showered love,
And, by cuddling and embracing, they indulged in sex.(24)

Chaupaee

Their love was enhanced so much that he disregarded all his women.
The woman, who had killed her father and, then, had betrayed her sovereignty,
With that, the fool had fallen in love.(27)

Dohira

But, in fact, Joban Khan was angry on her traitorous act,
He built a minaret and got her buried in it.(28)(1)

175th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(175)(3433)
To be continued.

Chritar One Hundred and Seventy-six
Tale of Bir Mati

Arril

Jag Baddan was a big Shah, and it was believed that he had lot of wealth in his house,
Bir Mati was his wife, who, in beauty, excelled the Moon.(1)

Chaupaee

Her husband went to a foreign land and never returned to his cardinal country.
She sent him numerous letters but never again saw his face.(2)
She tried hard but the husband lingered on.
She became desperate and, taking all her wealth, she journeyed to that place.(3)
On the way she came across a plunderer called Chander Bhaan who came forward to ravage her.
On whatever he could lay his hand on, he took away, and left nothing with her.(4)
Bhujang Chhand
When he had taken all her wealth, she shouted,
'You have taken everything and now you are running away.(5)

Chaupaee

'If my husband came to know of this, he will kill you.
'He will snatch away your horse and will not let you live in this world.'(6)
But the thief did not acquiesce and thought that the woman was just blabbing.
'What could her husband do to me, I have managed a thousand passersby all alone by myself.'(7)
When he had gone away, the woman, then, disguised herself as a man.
She girded up a sword and picked up a very efficient bow.(8)
She mounted a lively horse and, chasing the wind, she caught up with the rider, pretending to possess the power of thousand horsemen.
She challenged him either to return the wealth or to take care of his life.(9) Hearing this all his companions flew into the rage, they swore at her,
'We are not afraid of you, we, a number of horsemen, will never get defeated by you.'(10)

With bow in her hand, infuriated, she shot an arrow,
Which passed through annihilating twenty lives.(11)
Then again she shot and hit twenty people surrounding her.
With the strokes they lost their lives like the minarets being uprooted.(12) Third time she raided again without any fright.
Thirty braves were brought down as the wind blows the dried leaves off the tree.(13)
When the lady had exterminated thousands of enemies,
The dacoit became furious.
He put his horse on a fast pace but she shot an arrow, which, although spared the horse, terminated him.(17)
By winning over she gained control over all of them.
She made them to carry the bundles (of the stolen goods) and bring them back to the original place.(18)
She untied one of her horses and handed it over,
And employed Chander Bhan as her servant.
Soon he relinquished the criteria of thieving,
And immersed himself in the meditation of God.

Dohira

She had won over Chander Bhan and had come back,
To the place where her husband used to live.(20)

Chaupaee

The woman had done marvellous job by winning over all the enemies,
After meeting her husband, she brought him to the country of Madhar, the Punjab.(21)(1)

176th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (176)(3454)
To be continued.

Chritar One Hundred and Seventy-seven
Tale of Menlata

Chaupaee

There lived one lady called Menlata who was adept in Puranas and Shastras.

She was the daughter of a Shah and none could stand her stature.(l)

Arril

Menlata arranged a huge ship and equipped it with plenty of eating and drinking.
She left her benefactor and, accompanied by her fifty friends, travelled to the place of her husband.(2)
On arriving at the sea, she called for a sixty-foot long bamboo stick. She tied cloth on the top of the same and put it on fire.(3)
Looking at the fire, the sea-animals were excited.
As the boat moved, the crocodiles and alligators moved along in amazement.(4)
When they had gone in over forty miles, the sea animals felt lot of relief thinking,
'We will devour these fruits (human beings) now.'
But Menlata suddenly ordered to extinguish the fire,
Which (the darkness) made the sea-animals miserable.(6)
With the sudden stop of (huge) animals, the water waves rose high up, which tormented all the creatures.
They all were pushed out to the land and with that came out all the precious stones, which were picked up by her friends.(7)

Dohira

She built a village of her own with a huge gate,
She commenced to live there and called it the fish-pier.(8)
By digging and searching, she found lot more precious stones,
And all became wealthy and none remained destitute.(9)(1)

177th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (177)(3463)
To be continued.

Chritar One Hundred and Seventy-eight
Tale of Sumer Devi

Chaupaee

There lived one lady called Sumer Devi, who was extremely pretty.

Jote Mati was her daughter, who entranced all the gods and the devils.(1)
She (the Rani) had co-wife called Kaur Kumari and they were at daggers drawn with each other.
The Rani could not find an opportunity to terminate her.(2)
She arranged her daughter to play under a spell and trained her,
'When you are under the effect of enchantment, you repeat the name of my co-wife.'(3)
The girl was put under the spell and she continually accursed Kaur Kumari.
Then the Rani flew into a rage, riding on a palanquin she went to kill her. (4)
When the co-wife heard the news that the Rani was coming to raid her,
She put her own house on fire and took her way to the heavens.(5)

Dohira

Through such deception, the Rani got rid of her enemy,
And took the reign of the state in her own hands.(6)(1)

178th Parable of Auspicious Chritars
Conversation of the Raja and the Minister
Completed With Benediction.(178)(3469)
To be continued

Chxitar One Hundred and Seventy-nine
Tale of Kaamwati

Chaupaee

A banker's wife used to live in the West; she was renowned for her sexuality.
Her husband went abroad, and many years went by and never recalled.(1)
The woman discarded him from his mind as if he had died somewhere.
Without pondering over the status; she would revel with any body.(2)
In due course the husband came back in the city and sent an emissary to procure a woman.
She herself became the courier, came and, immediately, met the banker.(4)
She recognised the banker and cleverly said like this,
'Oh, my husband, why don't you come home and eliminate all my tribulations.'(5)
The woman articulated in such a way that the foolish banker did not

acquiesce.
He could not understand the mysteriousness and taking the wife, came back to his house.

Dohira

What purpose had she come and what a stunt had she performed.
And without understanding the enigma, her husband accompanied her.(7)(1)

179th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(179)(3476)
To be continued.

Chritar One Hundred and Eighty
Tale of Nainotma

Chaupaee

There was one woman called Nainotma, who was adept in Puranas and Shastras.
When she learnt that her husband had gone, she spoke aloud mysteriously,(1)

Savaiyya

'My husband has gone abroad and all the other relatives are not here.
'Without any company 1 am perishing and no one understands my feelings.
'Only my minor progeny is left which does not grasp my passions.
'Oh, my mendicant, undertake some resolve, except my blind mother-in-law, there is no one else in the house.
'My body is defiled and my hair are cluttered.
'I have turned into an ascetic and have forgotten all adornments.
'Distressing Moon has risen from the east and the afflicting Sun has set in the west.
'Oh, the mendicant, venture into some resolve, my husband is gone abroad.(3)
'The morning, which is very soothing, seems to hit me like a dagger.
'The silk garments pinch me like knife and my body is getting ridden with jaundice.
'The neighbouring women seem to me like hunters.

'Beautiful cooked viands torture me, since the time my lover left for abroad.(4)
'My sweetheart is gone to foreign lands, and I am trying incantations.
'I do not get any sleep even lying down on the couch.
'When my eyes don't find the consort, they lament.
'My lover always keeps dominating my thought and (with the fire of passion) every thing is cooked.'(5)

Chaupaee

When her paramour heard all this wailing, he thought in his mind,
'The unlucky one is calling me as she has fallen for me.'(6)
He, immediately, went there and revelled in variable sex.
After making love, he came back home and no body suspected the enigma. '(7)(I)

180th Parable of Auspicious Chritars
Conversation of the Raja arzd the Minister,
Completed With Benediction. (180)(3483)
To be continued.

Chritar One Hundred and Eighty-one
Tale of Rani Nisis Prabha

Dohira

Once there lived a Rani, named Nisis Prabha, who was very beautiful. She always associated with Swarg Singh; a very handsome person.(1)

Arril

Rani used to come to his house for sex-play and enjoyed many varieties of lovemakings.
But no body suspected about the affair and went to disclose to the Raja.(2)
She had a co-wife, who got a wind of the matter.
She went to the Raja and divulged the secret.
Learning this, the Raja flew into a rage,
And holding a sharp sword went to her.(3)
The Rani came to know and, immediately, she came forward and received the Raja.
After listening to the Raja, she said,
'I have committed a mistake as I went to see my brother without

taking your permission.
'Now tell me how have I disobeyed you.*(4)*
'The person whom a woman calls as her righteous brother, how can she have sex with him.
'Without observing personally, you must not get angry,
'It is not good to listen to one's enemy's talk.(6)

Chaupaee

'Tell me what was wrong if I had gone to my brother.
'You, my co-wives, I have done nothing against you that you went to the Raja to complain.'

Arril

'What, if Raja has very kindly come to me.
'I have not snatched him out of your bed.'
Listening to this fury, the co-wife hung her head,
Thinking, 'How big the enmity may be, one could not tell such a lie.'

Chaupaee

The foolish Raja, harkening to the lady's talk,
Appraised it as true but the absurd man did not take any action.(9)
'What if she has made-love with him, no harm is done to you.
'One should blame a lady after investigating fully otherwise should get own head shaved off (in shame).'(10)
(Rani,) 'Listen my Raja, you may consider my truth as a lie,
'And assume I had relationship with him. Libelling me as a liar *you* punish me like a thief.'(11)
Then Raja said, 'I regard *you* as truthful,
'Your co-wife has libelled you but I realise what the truth is.'(12)

Dohira

Hearing all this the other Rani, hung her head, thinking,
'I would have considered him wise, had he tried to reach the bottom of the truth.(13)

Arril

'The one who is clever, always hides the truth,
'And a foolish cannot unravel the secret.
'I will have to perform some duplicity,
'To defeat Rani and the Raja as well.'(14)

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Chaupaee

The imbecile could not fathom the mystery and labelled the liar as truthful. And no one else could discern the reality as well.(15)(1)

181st Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (181)(3498)
To be continued.

Chritar One Hundred and Eighty-two
Tale of Bhaan Kala

Dohira

That co-wife of her was very pretty.
The gods like, Lord Indra, were her admirers.(l)

Arril

Bhaan Kala had passed many years like this,
When one day she recollected the episode of Nisis Kala,
And remembered how her co-wife had defeated her.
She went to the Raja who was with her, she killed both of them and came back to her chambers.(2)

Chaupaee

In great fury she had struck with sword that cut them into four pieces,
'I had revealed to him about her deception but he, instead, libelled me.'(3)
After killing the co-wife and the Raja she had wiped off the sword and returned to her house.
She felt mental contentment but, in the morning, she screamed.(4)
Early in the morning she started to cry very loudly,
'Where has gone my Raja?
'All my comforts are decimated,' and, on hearing this, all the servants came in.(5)
'Cremate Raja along with the woman,' she wailed,
'And with the Raja put me there as well and crown my son to the sovereignty.'(6)
Then came along all the Ministers and they felt forlorn.
The son was crowned and in view of coronation she was advised,(7)

Dohira

'The Raja is dead and your son is minor,
'You should not insist (to immolate with Raja) otherwise whole kingdom would go in disarray.'(8)
Every body, who heard her insistence to burn herself, walked in and dissuaded her.
The Ministers holding her tight pulled her away (from the pyre).
At the end Rani was taken away and the sovereignty was endowed to her son.(9)
The woman played such a trick that every body favoured her.
And, under the protection of Ministers, her son was bestowed with the rule of the country.(10)(1)

182nd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (182)(3508)
To be continued.

Chritar One Hundred and Eighty-three
Tale of Rit Raj Prabha

Dohira

In the city of Batala, a Pathan, Maigal Khan used to live.
He drank wine whole day long and lived like the nomads.(1)
When the time of Tiyan (women's month of celebration during Saawan, the rainy season) arrived, all the ladies blissfully enjoyed.
They revelled on the swings, singing melodious songs, which made, even, the cuckoos to feel humble.(2)
The dark clouds wrapped round while they lilted melodies.
On the one hand, the ladies were singing hymns, and on the other the lightening was shining.(3)
Rit Raj Prabha was a princess and the royals adored her.
There was none as pretty as she; her beauty was beggared description.(4)
As she was enjoying the swing one day, the Pathan noticed her.
He felt as if a dagger had gone through his heart and (to gain access) he hired an old hag and explained his desire.(5)

Kabit
‘She has come into the jungle with a lyrical necklace.
‘She has lit a string of candles in my heart.
‘Her feet adorned with ornaments are making me to frolic.
‘She has enchanted and made me her slave.
‘Through the wink of her eyes, she has braided my mind.
‘Her body is glittering like gold and, even, the Sun feels humbled.
‘Like a lightening from the heavens she has sparkled me.(6)

Chaupaee

‘If you make her to meet me, I will bestow you with everything you desire. ‘Either I will love her or will kill myself with a dagger.(7)

Dohira

‘Since I had the glimpse of Rit Prabha, my state of mind cannot be explained.
‘She pierced my heart so much that it cannot be expressed.(8)
Kabit
‘The mangoes have grown where the tears of joy have fallen from her eyes.
‘The saliva from her tongue has produced the sweet juice.
‘Nectarous is the juice coming out of her mouth.
‘A look from her eyes makes you to live forever.
‘Imitating her nose, the Moon has taken its seat in the skies,
‘Which is needed for the survival by the whole world.
‘Her teeth are the epitome of pears and pomegranate.
‘And sweetness, which has come out of her hands is called the sugarcane.’(10)
After listening to all that, the old hag came started to push her swing. Then she blabbed and, playing the amazing trick, she took her (to Khan).(11)
(Rit to Khan) ‘I have come for you but I am on the look out of flowers (i.e. passing through the period of menstruation).
‘Now you let me go and the day after tomorrow you could make love with me.(12)
‘(At that time) You could drink wine and savour me by cuddling and embracing.
‘The day-after-tomorrow I will come at midnight and will lie down in your daughter’s bed.’(13)

She expressed herself like this to Khan and asked him to be ready on the day-after-tomorrow.
Pathan, listening to the excuse, was satisfied and began to plan for the day-after- tomorrow.
Then the Rit Raj Prabha came and went straight into her daughter's bed.(14)
When every body was in slumber, she slipped out.
In the meantime, Khan remembered the stipulated time.
At the assigned moment, he came forward to her daughter's bed.
Regarding his daughter as Rit Raj Prabha, and holding her both the legs he made love.
The Path an woman cried incessantly but being drunk he did not care.(16)

Dohira

Considering her Rit Raj Prabha he made love.
When the effect of the wine wore off, then he recognised the daughter.(17)
'Oh, the daughter of a Kashatri, you are very intelligent,
'By involving me with my daughter, you have saved your own virtue.'(18) Firstly the wine, secondly the woman and thirdly the wealth,
Through them man commits sins and God only can save.(19)(1)

183rd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (183)(3527)
To be continued.

Chritar One Hundred and Eighty-four
Tale of Daropdhi

Chaupaee

Pandav had five brave sons; Arjun, Bhim, Yudhishter,
Nakul and Sehdev, with whom no one in the world could complete.(1)
They spent twelve years in exile in the jungle and now in thirteenth year,
They returned to their country and started to pass this thirteenth year remaining in low profile.(2)

Dohira

A person called Krichkeh saw Daropdhi, and was dumb founded.

He fell unconscious as the love for her had overpowered him.(3)

Chaupaee

He talked over to his sister and expressed his desire to meet her.
The Rani planned a strategy and arranged the meeting of Krichkeh.(4)

Dohira

With the power of her arms, Daropdhi escaped,
As deer runs away on the sight of a dog.(5)

Chaupaee

Krichkeh flew into a rage and came back to the place of which he was the ruler.
He had tried to hit Daropdhi with his feet and the Five Pandavs came to know of this.(6)
Bhim was rightly furious but the Raja signalled him to keep calm.
Bhim Sen, then, called Daropdhi, the daughter of Raja Daropadh,
And asked Daropdhi to tell Krichkeh like this,(7)

Dohira

Daropdhi was very intelligent, and her husband had made her to understand fully.
She was told only one remedy but she concocted twenty.(8)

Chaupaee

Daropdhi told Krichkeh, 'I have fallen in love with you.
'You come in the kitchen at night and make love with me.'(9)
She asked Bhim to stay in the kitchen and at midnight Krichkeh walked m.
He was held by his legs and cut into many pieces.(10)
In the morning, seeing Krichkeh's dead body, his brothers became very angry.
They got hold of Daropdhi from her hair and said, 'We will burn you with our brother.'(11)
When they took Krichkeh for cremation, they dragged Daropdhi as well.
Bhim was infuriated, he uprooted a tree and took that in his hands.(12)
Whomsoever he hit, his head was crushed.
Some, he held from their legs and some, from their hair and dragged them.(13)
He took other Krichkeh under his arms and threw him in the pyre.

All the five thousand Krichkehs were annihilated and the woman was saved.(14)(1)

184th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (184)(3541)
To be continued.

Chritar One Hundred and Eighty-five
Tale of Runrang Kumari

Dohira

The daughter of a banker used to live in Akbar Abad (Agra),
The gods and the devils were enticed by her beauty.(1)

Chaupaee

Emperor Akbar once went out on a hunting spree and was allured by the looks of that woman.
He sent a maid with a message to come to meet him.(2)
The maid went to her house and conveyed her, the message.
She did not go to the Emperor's palace but invited him there.(3)
When the Emperor came at that place, the woman set up a bed.
And the Rani said, 'Listen, my revered Emperor,(4)
'If you permit me, I will go quickly to urinate and then I will come to your bed.'
While going out she shut the door very fast.(5)
She went and informed her husband and brought him there.
The banker was right furious and putting the crown on the ground, trampled on it.(6)
He hit the Emperor on his head with his shoes but, being ashamed, he (Emperor) did not utter a word.
After beating him with shoes, he put him in the underground dungeon.(7)

Dohira

Early in the morning he went to the city police officer.
Taking Quazi and the justice, he returned.(8)
'Either he is thief, or a saint, or a banker or a king,
'You come and see for yourself, dear Justice.'(9)

Chaupaee

The woman's husband and she herself, after narrating as such ran away. Being ashamed the Emperor did not speak and kept his head hung down.(10)

When somebody goes to some one else's house like this, why should he not be punished?

The one who tries to entice other's woman, he goes to hell.

After this happened to the Emperor, he never went to any body's house. As he sowed, so he reaped the reward and then on, never thought about spurious actions.(12)(1)

185th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (185)(3553)
To be continued.

Chritar One Hundred and Eighty-six
Tale of Achalkala

Dohira

In the country of Punjab, there lived a daughter of Kashatri clan.
She was very wealthy and lived in a place called Diyalpur.(1)

Chaupaee

When Sunset behind the mountains, and tpe Moon rose,
The thieves, with lighted lamps in their hands, proceeded towards her house.(2)

Dohira

They surrounded the lady and asked, 'Either you hand over the riches to us or tell us where are they lying,
'If you don't, we will kill you.'(3)

Chaupaee

When the lady heard this, she showed them a bit of wealth (and said),
'I will show you more which is hidden, if you spare my life.(4)

Savaiyya

'Why would you kill me now? If you come with me, I will show you plenty of fortune.

'My Raja had left it there, all of which you can take.
'For your progeny, I will give you all that to eliminate their misery.
'Come, you may plunder every piece, I will never touch even.'(5)

Chaupaee

Listening to all that talk, the thieves got ready and took the woman with them.
As told by the woman, they reached the place which was full of gunpowder.(6)

Dohira

She shot an arrow with its tip on fire,
The thieves were destined to die as the arrow plunged in.(7)

Chaupaee

With the blast of gunpowder, the thieves were blown apart and flew above into the sky.
Spread over ten miles, their body parts were scattered.(9)
With one stroke the thieves were blown apart and none was saved.
Through such Chritar the woman proceeded and, thus, saved her house.(11)
Killing all the thieves through such a venture, she returned to her house.
Lords Indra, Bishan, Brahma, Shiva and none other could escape the female trickery.(11)(1)

186th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction.(186)(3564)
To be continued.

Chritar One Hundred and Eighty-seven
Tale of Kaamkala

Chaupaee

There lived a lady called Kaamkala who was adept in Shastras and Vedas. Her son was very disobedient and she was always distressed.(1)
He was always drenched in base thinking and squandered his parent's money.
He constantly kept the company of the rogues and lived and drank

wine by committing thefts.(2)
His other brother was very suave and was devoid of all the vices.
The mother loved him but wanted to kill the other one.(3)
One day when he had come home, she saw him sleeping in the straw-hut.
At the entrance ofthe hut, she lit a fire, and killed him while asleep.(4)
She awoke the (other) son and then cried incessantly to make the world known.
She started to fetch water and the foolish people did not fathom the trickery.(5)(1)

187th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (187)(3569)
To be continued.

Chritar One Hundred and Eighty-eight
Tale of Kanchan Prabha

Chaupaee

Kanchan Prabha was the daughter of a peasant Jat; she was famous in the world for her beauty.
First she married a man, whom she did not like and killed him by hanging.(1)
A few days later she married another man, she did not fancy him and killed him too.
After one month she married some body else.
As she hated him, she finished him by giving him poison.(2)
She married fourth time but after killing him she took the fifth one.
After executing the sixth one she annihilated the seventh.
She really fell in love with the eighth one.(3)
But unfortunately she started to hate him too and she assassinated him with a dagger.
All the world cursed her and shouted, 'shame, shame.'
When the woman heard such remarks, she felt disgraced,
'To show them, I will, now, immolate myself and display my chritar.'(5)
She put the red dress on, and ate red-beetle-nut and called the people around.

Holding a coconut shell in her hand she declared her intention to go with her (dead) husband.(6)

Dohira

The killer of seven husbands, now guised herself as a Sati, the immolator. While all, the rich and the poor were watching, shejumped into the pyre.

After slaughtering seven husbands, she embraced the (dead) eighth one,
And right in front of the people, playing the drums of death, she departed for the heavens.(8)(1)

188th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (188)(3577)
To be continued.

Chritar One Hundred and Eighty-nine
Tale of Bhoop Kala

Dohira

A king named Bhoop Kala had a daughter,
Who had lot of a wealth and a great number of maids.(1)

Chaupaee

She put a sugar crystal in a box.
Where the Emperor Shah Jehan was sitting, she travelled towards to the place.(2)
When she had gone half way through the bazaar, she came across a handsome man.
She gave him money and called him over and took him along in her cart.(3) Travelling, it got dark, and Sun was set and the Moon rose.
She pulled him up the cart and, with him, revelled in sex.(4)
As the cart jerked, without efforts, they swayed.
People thought it was just the cart but did discern the reality.(5)
Faster and faster, she ran the cart and displayed her love.
She heartily revelled in sex but no one in the bazaar realised.(6)

Dohira

Relishing in sex, the coquette reached the place,
Where Shah Jehan was conducting his Royal Court.(7)

Chaupaee

Taking sugar crystal as diamond, she presented to the Emperor, Shah Jehan did not challenge and paid her thirty thousand rupees.(5)
Through this trick she deceived the Emperor and went out of the Court.
This way she had bluffed the Emperor and went scot-free out of the Court.
She kept fifteen thousand with her and gave fifteen thousand to the paramour.(9)

Dohira

After duping the Emperor, and having sex-play with the friend,
She returned to her home and no body could fathom the secret.(10)(1)

189th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (189)(3587)
To be continued.

Chritar One Hundred and ninety
Tale of Chanchala

Chaupaee

One day Chanchala, the clever lady, went to the garden for jovial talks.
When Nisraaj Prabha wife of a Raja came there, she commented,(1)
'If I can get Raja to fetch water for me, and get shaved my Bikini hair,
'This is what I bet with you, the Rani, and I am sure you will lose.'(2)
Declaring this the lady embellished herself as if to entangle the gods and the devils.
When Raja Chritar Singh was passing through, the lady came to know.(3)
She sat in the balcony of the house, and her beauty affected the Raja.
(And thought,) 'If I get her only once, then I will be sacrifice to her during my one thousand births.'(4)
Through a maid he called her over and extended the affection.
The woman became unconscious and, again and again, asked for water.(5)
Raja got up and went himself to fetch water,
After drinking she became conscious and started to embrace the Raja.(6)
When she regained full consciousness, she performed sex-play.
'Who will win and who will lose,' thinking Raja was making love.(7)
Then the woman said, 'Listen Raja, listen to me,

'Woman's under-leg (bikini) hair are never removed, as it is stipulated in the Vedas and Puranas.'(8)
Laughing, the Raja said, 'I don't believe that it is true.
'You are telling me a lie. I will remove your bikini hair.'(9)
He asked for a sharp razor and operated with his own hands.
He removed all her bikini hair, and seeing that Chanchala laughed a lot,(10)

Dohira

She got water through Raja and got the (bikini) hair shaved.
Showing this to other ladies she won the bet.(11)(1)

190th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (190)(3598)
To be continued

Chritar One Hundred and ninety-one
Tale of Parbeen Rai

Chaupaee

The daughter of a Kashatri used to live in Lahore; she was known as Parbeen Rai in the world.
She was extremely pretty; even the gods aspired for her.(1)

Dohira

One Mughal fell for her when she was taking her bath.
Pierced with the arrows of passion, he became unconscious.(2)

Chaupaee

He called a maid to his house and talked to her about his lustfulness, 'If you arrange my meeting with her, I will give you whatever the amount of wealth you desire.'(3)
The maid went to her house and articulated thus,
'Your mother is calling you and with this message she sent me here.'(4)
When she heard this, the daughter got ready to go to see her mother. She was made to sit in palanquin, the curtains of which were drawn from all the sides,(5)
So that the lady could not see outside and the old hag might take her anywhere.

By naming the mother she had induced her, but she proceeded to the house of the Mughal.(6)
The curtains were pulled away when she reached the house where Tas Beg was ensconced.
He came forward intending to take her in his arms because she had captivated his mind.(7)
(She thought,) 'Alas, my righteousness will be desecrated when my body touches the body of a Turk (Muslim).
'I must display some trickery and get out of Mughal's labyrinth.'(8)
(She says aloud,) 'Now I have come into your custody, I must embellish myself.
'I will revel with you and will exhilarate your heart.(9)

Dohira

'If I have your permission, I will go, decorate myself and come back to make love with you.
And I will dwell in your house and remain as a married fern al e.'(10)

Chaupaee

Announcing as such she left the place and from the outside put the house on fire.
The old hag had lured her to the Mughal but through her own Chritar she saved her righteousness.(11)(1)

191st Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (191)(3609)
To be continued.

Chritar One Hundred and ninety-two
Tale of Gaan Kala

Dohira
Tej Singh was great Raja; he was very handsome.
Gaan Kala was his intimate; she was as pretty as the Cupid's consort.
The Raja had loved this maid so intensely that he took her as his Rani,
Like an alchemist who transformed the copper into gold.(2)

Arril

Raja would come to her house and, day in and day out make love with her. But that maid fell for a servant of the Raja and disregarded the love of the Raja.(4)

One day the servant, jovially, said to the maid,

'Come with me to live with love.

'We will revel in lovemaking, nothing else we need.

'Gaan Kala you must consider what I am saying.'(5)

The maid, with great affection, accompanying him,

And did not care either for the Raja or her own honour.

The one who falls in love with a dishonoured lady,

At the end he repents and dies the death of a (stray) dog.(6)

When they could travel only four kilos in four watches,

All the pride they had, they felt diminishing.

They wandered around in all the four directions,

But Gaan Kala and the Servant could not find their way.(7)

Too tired, at the end, they fell flat.

Their bodies got blistered.

When the Sun pricked them, they felt hungry and the servant said to the maid,(8)

'Gaan Kala, keep your body away and learn the lesson, not to indulge in bad deeds.'

When the servant did not gain anything, then he became furious and made up his mind.(9)

He beat her up and threw her in the river,

And he, himself, went to the jungle to pick up fruits.

He was eating berries when a lion came.

It came forward and ate up the servant.(10)

Drowning and floating the maid reached the place,

Where Raja's carriage had arrived.

On seeing her, Raja took her out but that fool did not try to uncover the secret. (11)

Chaupaee

The maid was taken out of the stream and, while sitting at the bank, he said,

'Why have you come here? You tell me in details.'(12)

(She,) 'You left for hunting and did not come back for long time.
'As I was getting lonely without your company, I came to the dense jungle.(13)
'When I felt thirsty, I went to the stream.
'I slipped into the stream and, now, you have very kindly taken me out.'(l4)

Dohira

Never keep the company of a person of inferior rank.
Who can swim across holding the tail of goat during the rainy months?(l 5)
The servant had thrown her in stream making her stomach to get filled with water and make the woman to abandon her life.
But poor Raja had no clue of the truth.
And eating the berries the servant died with the maid as well.
One should never make friendship with the servants.(l7)(1)

192nd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (193)(3626)
To be continued.

Chritar One Hundred and ninety-three
Tale of Tirdas Kala

Chaupaee

Tirdas Kala was a very wise woman; she was very sympathetic to the thieves.
Wherever she observed some wealth, she would mark that house with the smelly paste of heeng-spice (asafoetida).(l)
The thieves would smell the heeng-spices and go there to raid.
There lived a very rich money-lender with whom woman used to have the sex-play.(2)
As she had pasted heeng-spice, the thieves came but she was revelling in lovemaking with the moneylender.
She realised and immediately informed, 'Your house is being raided and they would take all your wealth.(3)
The moneylender started shouting, 'Thief, thief' and, thus saved his half the wealth.
Both, the thieves and the moneylender took her as their accomplice,

and they failed to comprehend her.(4)
She took half of the share from the thieves and half from the moneylender. Both the sides thought her to be their sympathetic, and the fools did not understand her strategy.(5)
She had first set up the thieves then alerted the guards.
The thieves thought her to be their conspirator and the money-lender took her as his confederate.(6)

Dohira

Noone can grasp the chritars of a woman.
Such traits are just narrated and only God can help Shyam (the poet).(7)(l)

193rd Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (193)(3633)
To be continued.

Chritar One Hundred and ninety-four
Tale of Wife of a Basket Weaver

Dohira

In the country of Devraj, there lived a Raja.
He was famous for his sexuality in the world.(1)
There was basket-weaver, and with his wife he (the Raja) relationship.
He never called her to his house but always went there.(2)

Arril

Once when the Raja came to the house of the basket-weaver,
She disclosed the entire secret to her husband.
She put Raja in one bed and the basket-weaver beat him up very badly.(3)
The woman had been inviting him for sex-play.
When he came now she had disclosed to her husband,
And got him beaten to establish her truth.
She did not take pity on him, herself, she pulled her hand away.(4)
In the morning, when all the Ranies searched for him,
In the ditch they found the Raja and they brought him home.(5)(1)

194th Parable of Auspicious Chritars

Conversation of the Raja and the Minister,
Completed With Benediction. (194)(3638)
To be continued

Chritar One Hundred and ninety-five
Tale of Maanmati and Bipan Prabha

Dohira

Jaswant Singh was the Maharaja of Mewar; he was worth nine million.
All the Rajas of Raghu Wans Clan accepted his suzerainty.(l)

Chaupaee

Maan Mati was his principal Rani, who was, as if taken out of the Moon itself.
Bipan Prabha was his second Rani, and there was none like her in the world.(2)
When the Khaiber Pass to Kabul was closed, the king had sent a proclamation.
Emperor Aurangzeb summoned Jaswant Singh and despatched him to that direction.(2)

Arril

Jaswant Singh, leaving Jehanbad (Delhi) marched to that side.
Whosoever came on his way, he annihilated.
But the ones who came and collaborated with him, he saved.
He finished the Pathan Bangistan Clan.(4)
Then after a few days he fell ill, and Jaswant Singh departed for the heavens. His principal wife and the secondary wife came there,
And, along with a few others, prepared themselves to immolate.(5)
When the flames were at full swing, the Ranis performed like this,
They paid obeisance to their husband and went round seven times to perform circumambulation.
Then, happily they intended to jump into the pyre,
As if the fairies were going to submerg into the holy waters of Ganga.(6)

Dohira

Both, Bipin Kala and Dutman came forward,
But Durg Das, the Minister, convinced them not to.(7)

He said, 'Listen, you the Ranis of Marwar,
'The heir-apparents of the Raja are in your abdomens, who are worthy of ruling.
'Therefore, I will never let you immolate yourself.'(8)
With the hope of having boys in their stomach they did not jump.
Departing from the city of Peshawar, they headed towards Delhi and at the city of Lahore, they gave birth to two boys.(9)
When the Ranis reached Delhi, the Emperor learned the news as well.
Then Ran Chor (a Minister) advised them to disguise themselves as men.(11)
When Palad Khan (Emperor's emissary) raided the place, the Ranis said, 'Don't hand us over to the army of adversaries and save our Hindu religion.(12)
(The story afterwards is very vague P.S.B.) With the excuse to go to bath, they gave a slip, And the Rajput Ladies, went to see the Emperor.(13)
No body checked as they had come to see the Emperor.
And they saved themselves from the clutches of guns and swords.(14)

Dohira

Ran Chor and Raghu Nath were extremely angry,
And started to show their fighting feats. under the window of the Emperor.(17)

Bhujang Chhand

From somewhere arrows were shot and somewhere braves were struggling.
Many hawks and horses were killed and many fighters were cut into pieces.(18)

Arril

All the Rajas were lying after taking opium.
And some were under the effect of cannabis and wines.
Through the window the Emperor was observing,
When Ran Chor departed for the heaven.
Seeing Run Chor dead, Raghu Nath became furious, and galloping his horse entered the fight.
But he became unconscious and fell down on the ground.(20)
Praiseworthy was Emperor Aurangzeb, who said,
'Siege them all; none of them should go free.
'If a few like them came along, then it will be like winning (Sri) Lanka.'(21)

A pitched battle was ensued and Raghu Nath marched forward.
The war drum were beaten and the braves were challenging the braves.(23)
The intrepid fought valiantly and even the gods and devils came along to see.
Whenever the double edged one struck, one was cut into two.(24)
Chaupaee
Innumerable fighters were killed and even Raghu Nath departed to go to heaven.
Shyam (the poet) says, 'The purpose was fulfilled and the Ranis were sent back to Jodhpur.'(25)
Dohira
The valiant one fought to the end and did not show his back,
And thus this narration completed the episode.(29)(l)

195th Parable of Auspicious Chritars
Conversation of the King and the Minister,
Completed with Benediction. (195)(3667)
To be continued.

Chritar One Hundred and ninety-six
Tale of Apritam Kala

Chaupaee
In the city of Chanderpuree, a Rani, Apritam Kala, used to live.
When she saw one Anjan Rai, she was captivated by the passion.(1)
She invited him to her house and had sex with him with courage.
Then her paramour asked, 'Considering me a stranger, your husband may kill me.'(2)
Woman Ialk
'You don't worry about anything and just enjoy lovemaking with me.
'I will show you a trick to eliminate your fear.(3)

Dohira
'I will revel in sex while he is watching and squander the wealth.
'I will get my Raja to bow and pay his obeisance to you as well.'(4)

Chaupaee
'You disguise yourself as a yogi and do what I say.

'You teach the incantation of remaining silent to my husband and become his guru.'(5)
Then the yogi came to her house and taught incantation to the Raja. He presented himself as guru but the Raja could not comprehend the secret.(6)
When the Raja entered the palace, the Rani said,
'If the guru tried to assuage by acting derogatorily, the Raja should never defy.(7)
'Even if one may fritter away his wealth and play about with his wife,
'But if he (Raja) interfered, he would go and face transmigration.'(5)
'The one who has given incantation, captures the other's thought.
'Even if one revels with his mother, he should not protest and keep his head bowing.(9)

Dohira

'In the congregation, this story is often heard,
'From Sukhdev, the disciple on the throne of Viyas Rishi.(10)

Dohira

'The Lord of Righteousness decided to go to some Rishi's house.
'Leaving behind his mother, sister and wife at home he (the Rishi) had gone out.

Chaupaee

'When he returned, he (Lord) found him frolicking with the women.
'Thinking righteously, he bowed his head in reverence.(12)
'He put his head on his feet and thanked the lord.
"I have come to the world to test your righteousness.(13)
"I have found you the way I had heard.
"I have now ascertained that you have no apprehensions in your mind."(14)

Dohira

'The Lord was very much appeased to observe the loyalty of the Brahmin,
'He endowed him emancipation from the clutches of the god of death.'(15)
She narrated this story to Raja and then invited her paramour,
And arranged a bed to enjoy the bliss of lovemaking.(16)

Chaupaee

Then the Raja came and saw her copulating with her friend.
Under the influence of her narration, he kept quiet and did not check

them.(17)
He bowed his head at his feet but her pal kept on revelling.
At the end the paramour went away and so did the foolish Raja.(18)

Dohira

Raja thought that the guru had tested him and he had not shown the weakness.
Through this deception, the woman tricked him and made him to pay his obeisance as well.(19)

Dohira

The husband kept on watching lovemaking, then, he paid his obeisance.
And through an chritar, she let the paramour had a lot of wealth as well.(20)(1)

196th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (196)(3687)
To be continued.

Chritar One Hundred and ninety-seven
Tale of Ran Rang Mati

Chaupaee

There lived a woman called Ran Rang Mati; there was none as good looking as she.
She was so pretty that even the Moon felt shy of facing her.(1)
Once she came across a fort; she thought if she could acquire that.
She disguised herself, arranged five hundred strong men and took them with her hiding under the veils.(2)
She dreaded them that she was a Raja but at night she was scared.
She told that those were her Ranis and wanted to keep them safe from Turks (Muslims).(3)
They (keepers of fort) were taken in and let the palanquins come in.
As soon as they all were in, they raided and ones who were trying to run away, were caught.
Through this trick the woman took possession of the fort and established her sovereignty.(5)(1)

197th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediaion.(197)(3692)
To be continued.

Chritar One Hundred and ninety-eight
Tale of Sankh Kunwar

Chaupaee

There was one damsel who was known as Sankh Kunwar; she used to revel with one Raja.
He sent his maid who awoke her up while she was sleeping with her husband.(1)
With her, her husband roused up and questioned the maid,
'What purpose you have woken us up,' then she stated like this,(2)
'My husband has gone to the female chamber to act as the watchman.
'Being alone, I have come to call her and this is true.'(3)

Dohira

She had awakened the woman and her husband had got up too.
With excuse she made the woman (Sankh) to meet the Raja but the fool (her husband) could not detect.(4)(1)

198th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (198)(3693)
To be continued.

Chritar One Hundred and ninety-nine
Tale of Rani Padmani

Dohira

Rattan Singh was a Rana, the ruler of Chitor.
He was handsome, truthful and pious, and none other was there his equal.(1)

Chaupaee

He trained a parrot and sent it to the country of Sangla Deep.

From there it brought a Padmani, the Madonna, whose beauty was unbound.(2)
Whenever she chewed beetle-nuts, the saliva would shine going through inside her throat and her eyes pierced the hearts like the daggers.(4)

Dohira

Raghau and Chetan were two Ministers of the Raja.
They observed that the Raja was entangled with the woman.(5)

Chaupaee

They prepared a statue of the lady although she was not equal to the gods. They depicted a mole on her leg which they have found through the knowledge of the wisdom.(6)
When the Raja saw the statue, he was sitting in his court.
He saw the mole there and was filled with doubt.(7)
He arrested those Ministers and terminated their lives thinking,
'They have collaborated with the Rani (Padmani).
'How could the inner-power of seeing work? Without making love one could not see it.'(8)
When the Ministers have been killed, the Raja's sons went to the Emperor,. 'Our Raja had a Padmani woman, whose beauty is infinite.'(9)

Arril

When the fame of Padmani reached the ears of the Emperor, he marched to that direction with his army.
There was pitch fighting around the fort and the ruler became very furious.(10)

Chaupaee

He fought for long time till the mango season was over, but the Fort of Chitor could not be won.
The Emperor cheated and sent in a written letter,(11)
'Listen, Rana, I accept the defeat and I am leaving your Fort.
'With only one rider I will come in alone and, after seeing the fort, I will go away.'(12)
Rana accepted this but he did not discern the real motive.
The Emperor selected a companion and, taking him with him, he came in.(13)
Any access he passed by, he honoured the gate-keeper.

When he had passed through seven gates, he apprehended the Raja.(l4)
He played trick thus and the fool could not judge.
When gone through all the doors he, tied him up.(15)

Dohira

After apprehending the Rana, the Emperor said,
'You handover your Padmani to me otherwise I will kill you.'(16)

Chaupaee

Then Padmani played this trick; she called an iron-smith.
She asked him to proceed the way she told him to bring the Emperor around.(17)
'You prepare eight hundred palanquins and in each one put eight intrepid soldiers.
'Bring all of them near the fort and talk to the Emperor,(18)
'Taking my one clothe and put it in the first palanquin.
'The black-bees will come around this but the people would not know the reality.'(19)
The blacksmith proceeded the way Padmani had specified.
All the palanquin were placed at the place and Padmani's was ahead.(20)
On and around the clothes of Padmani, a lot of black-bees gathered,
And the people thought Padmani was in there.(21)

Chaupaee

The ironsmith was made to sit there with the Padmani's clothes around.
He kept a chisel and a hammer in his hands.(22)
The emissary informed the Ruler of Delhi, 'Padmani is coming to your place,
'But before that she wanted to see the Rana.
Thereafter she will come and adorn your bed.'(23)
After conveying the message the ironsmith slipped and cut his (Rana's) shackles.
He put him in the first palanquin and got it picked up to take it away.(24) Jumping from one palanquin to the other and so on.
Through such a trick, he came back and the congratulations were showered.(25)

Dohira

Delhi's Emperor was made to run away,

And Rattan Sen Rana returned home with such duplicity.(28)
Heartily, he endowed lot of wealth to the ironsmith,
And his love for Padmani was enhanced.(29)(1)

199th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (199)(3725)
To be continued.

Chritar Two Hundred
Tale of Rani Udginder Prabha

Dohira

In the country of Trig, there was this great Raja, Durgat Singh.
He was very competent and was the epitome of the Cupid.(1)
Udginder Prabha was his Rani who beat Moon and stars in beauty.
His other wife was Bishan Prabha, who was considered to be very pretty.(2)

Chaupaee

Bishan Prabha was Raja's favourite but he seldom sent for Udginder Prabha.
Day and night he would spend with one and never went to the other's chambers.(3)

Chaupaee

Once his foes raided, and Durgat Singh marched forward with his army.
A pitch battle was ensued and all the devils and gods reached to see.(4)
The pious and the devils were happy and the eagles were moving in pride.
The devils and the spirits danced whereas Ruder beat the drums.(7)
The witches were sucking the blood and relishing the flesh.
The eagles and the jackals were pulling flesh and the ghosts were howling.(8)
The spears were striking the spears and all the swords were out of scabbards.
Sliced with daggers, the blood was making the earth red.(10)

Arril

The soldiers of Durgat Singh commenced running away when the false news of his death was announced.

Bishan Prabha was perplexed whereas Udginder Prabha got ready to immolate herself.(18)
Whatever wealth she had, she gave away and with the beat of the drum marched to go and sacrifice her life,
'Wherever my protector has gone, I will go there.
'I will never come back home alive,' (she declared).
Bishan Prabha was scared of the fire.
She just started to beat her head on hearing the news of the Raja's death.
In the meantime, after annihilating the enemies, Raja returned.
He was astonished to hear the news about immolation.(20)
When he heard how Udginder was going to sacrifice herself in the pang *of* separation,
He immediately galloped his horse to reach there where Rani was at the pyre.(2l)
Just before the Raja arrived, the pyre was lit,
As the (false) news of the death *of* her husband was not revealed.(22)

Arril

The Raja lamented repeating her name,
'For my sake she is sacrificing her life?
'I must go immediately and save her.
'If she is already burnt then I must incinerate myself with her.(23)

Chaupaee

'I will push my horse through the fire and save my beloved.
'Otherwise I will join her and we will go to the heavens.'(24)

Arril

He pulled the sword out and galloped the horse to,
The place, where the woman was getting ready to jump into the pyre.
He pulled her by her arm, and came out and took his seat on the royal throne.(26)

Dohira

The Raja's action was very much praised,
A wish was pronounced that he would go to the heaven in the life hereafter.(27)

Chaupaee

All the Ranis heard the news that the Raja had saved the burning one.

The Rani who was alive felt like dead body where as the one who was dying had become alive again.(28)
'Now the Raja will never love me as he will adore the other one.
'Now I should play some trick so that he relinquishes his affection for her.'(29)
(She protruded,) 'What one can tell a Raja? It is better to keep the secret in the heart.
'The one who had fallen in fire with her lover's statue, for her he (Raja) prepared himself to sacrifice.(30)
'The paramour, whom she had taken with her, is still lying there half burnt.
'If the Raja saw that now, then he will kill her instantly.'(31)
When the Raja heard such utterances, he went to see the pyre.
He found one half burnt body (presumable put by the jealous Rani) and he discarded his love with her.(32)
But, then, there was celestial pronouncement, 'There is no fault of Udginder Prabha.
'Bishan Prabha has displayed this trick to cheat you (Raja),(33)
'The one who did not immolate with you, that one has played this hoax.
'She did not want your love with her to wane, and at the end abandon her.'(34)
When the Raja got such heavenly message, he believed the true one. He showed extreme love to Udginder Prabha and totally disregarded the other one.(35)

Dohira

In collaboration with Madam Udginder Prabha the rule was promoted with bliss.
And he forsook the friendship with Bishan Prabha and attained serenity.

200th Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed With Benediction. (200)(3761)
To be continued.

Chritar Two Hundred and one
Tale of Yousaf Zulaikhan

Dohira

In the city of Room, a Shah had a daughter named Zulaikhan.
She was the embodiment of Kamini, the consort of the god of Love.(1)
Her youth depicted through all her body appendage.
The Sun was her lover during the day but, at night, her paramour took over.(2)
Sheshnaag, the multifaceted one, praised her; although, thousands exalted her in their poetry,
But the beauty of Zulaikhan could not be narrated.(3)

Chaupaee

The king of the country of Missar (Egypt) had a son whose name was Yousaf Khan.
Any damsel who saw him, would go to the extent of tearing her apparel (enraged by his love).(4)

Dohira

The splendour in his body was created by the Creator Himself.
All the prophets and incarnates would lose their consciousness on seeing him.(5)
His brothers were jealous and, some how, they wanted to take Yousaf's life.
'Why were they not endowed such handsomeness?' With an intention of destroying him,(6)
They took him on a hunting spree and killed many deer.
When he felt very thirsty, the brothers came across a well,(7)
'We all will go there, relish water and ease off our tiredness.'
Yousaf had no clue of their strategy and just followed them.(8)
When they reached the well, the brothers picked him up and threw him in the well.
When they returned, they announced that a lion had taken away Yousaf to eat.(9)
All got tired of searching for him and went away to feel relieved.
Then, a trader came and he rook Yousaf out. (10)
He took him with him and brought him to sell him in the city of the king.

As he was asking a very high price, no householder was prepared to buy him.(11)

Dohira

When Zulaikhan, sitting in the window, saw Yousaf,
She gave a lot of money and commodities and bought him.(12)

Chaupaee

She gave untold amount and purchased Yousaf,
She served him myriad of foods and when he was grown up, she said,(14)
'Now we both will make love as no other person is watching.
'No body can spread rumour as no body can see us revelling.(15)

Dohira

'I am youthful, so are you and we both are extremely mature.
'Therefore, relinquishing all the qualms, you frolic with me.'(16)

Chaupaee

(He reacted,) 'What you say that no body is watching, is the blind people's talk.
'There are seven witnesses, which are always with us and they will expose it to our Lord of Righteousness.(17)

Arril

'When we both go into the court of the Lord of Righteousness, how would we show our faces?
'Have you ever thought over this aspect; I wouldn't like to be thrown in the hell.(18)
'Due to this anomaly god Salagram was turned into a stone and Rawana was stuck with ten heads.
'For this very reason god Indra was assigned one thousand female genitalia.
'In view of these the Cupid was deprived of the organs. 'Due to these the Moon was disfigured,
'For that very reason gods Sunbh, Asunbh and Asurrind were referred to the Devil.
'That is why Dharam Raj was named as the son of the maid of Bidar.(20)
'Listen, you the pretty one, I do not want this to happen to you,
'Even if Shiva and Sankiad and millions others, all together ask me, I will not revel.'
Saying as such he pulled a scarf and covered her head (in respect).(21)

Dohira

She took scarf into her hand but Yousaf ran away.
She could not make love and kept standing there in shame.(22)

Arril

What happened afterwards, could not be related,
As the secret of the elders must be kept in the heart,
Yousaf had come of age, the woman grew old,
But her yearning for love did not subside.(23)

One day Yousaf returned after killing a deer, and with an excuse she touched him.

But for himself, his crown, the falcon, the horse and the clothes, all were burnt (through the fire of her passion).

'When everything kindled, why not Yousafhimself?' (asked the King). (Minister,) 'Yousaf was surprised to observe the lady's desire supremely outgrown.

'All the materials were burnt when touched by Zulaikhan as the one, whom she had brought up like a friend and a son, she wanted to have affair with.'

Dohira

The one who is chased by a woman, it is difficult for him to escape,
As she (a woman) can win through trickery, may be one is Shiva or Indra.(26)

201st Parable of Auspicious Chritars
Conversation of the Raja and the Minister,
Completed with Benediction. (201)(3787)
To be continued.

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